



*Engrav'd and Printed only for S. Crowder,
according to Act of Parliament, Septem^r 1760.*

THE
Newest Manual
OF
PRIVATE DEVOTIONS.
IN THREE PARTS.

PART I.

Containing Devotions suited to most Persons and Cases, particularly Morning and Evening PRAYERS for Private Persons, & for a Family every Day in the Week; To which are Added some select PRAYERS for the use of Clergymen, taken from the Manuscript of a late Eminent and Pious Divine.

PART II.

Offices for the Sick, and Prayers in various Circumstances of Affliction, for a Woman with Child, for Humiliation, with Exhortations against the Fear of Death, and Directions how to Prepare our selves to Die Well.

PART III.

The Newest Weeks Preparation for the Worthy Receiving the Lord's Supper, Consisting of Suitable Prayers, Forms of Self Examination, and Confession of Sins; with Meditations to Live Well after Receiving the HOLY SACRAMENT, and a Companion to the Lord's Table.

By Leonard Howard, D.D.

*Rector of St. George the Martyr Southwark, -
Lecturer of St. Magnus London Bridge; and
Chaplain to her Royal Highness Princess -
Dowager of WALES :*

The third Edition.

L O N D O N :

Printed for S. CROWDER at the Looking-glass
over against St. Magnus Church, London Bridge.





*To the Parishioners of St. George
the Martyr, in Southwark, in
the County of Surry.*

My Dear Friends,

HAVING open'd a Monthly Lecture to explain to young Persons the Nature of, and prepare them in the best Manner I am able for, a worthy Reception of the Holy Sacrament; the following Sheets naturally present themselves to your Acceptance and Patronage.

In the Multitude of Books and Treatises already published on this important Subject, I am not vain enough to expect any Preference, or even constant Usage of this; but hope, as the Labours of your *own Minister*, you'll favour them with your Perusal, and let them constitute some Part of your preparatory Meditations.

In a Variety of Compositions, though on the same Subject, I have observed

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DEDICATION.

that we may always hope for something new and particularly instructing; and as I can't recollect any Form which is so confined to the *Remembrance* of Christ in all the Passages and Circumstances of his most holy Life and Death, you'll give me Leave to offer it as a Reason and Recommendation of this little Work.

Do this in Remembrance of me was the express and positive Command of our Saviour, at his Institution of this Ordinance; nor can we enter too minutely into his exemplary Conduct, which, as often as we *remember*, must heighten our Love, and enflame our Devotions to our dear and blessed Redeemer.

There is another Reason, which I beg leave to subjoin for my Dedication of this *Preparation* to you; which is, my Desire to give a publick Testimony of my Gratitude and Respect, and to shew how sensibly I am affected with the late unprecedented Instance of your Goodness to me, and strict Sense of Justice, in *petitioning* for that *Act of Parliament* which hath passed,
for

DEDICATION.

for the perpetual Support and Maintenance of the *Rectors* of your Parish; by which you have not only obey'd the Voice of holy Scripture, which has declared it to be the Will of Christ, that *they who preach the Gospel should live of the Gospel*; but have 'id a Foundation of perpetual Peace and Harmony: for no vexatious Law-suits can in all Probability ever occasion any Variance in your Parish between *Minister* and *People*; which Suits and Disagreements, however they are determined, always produce some Censure and Reflection on *both*, and are prejudicial to the Cause of Christianity, that Scheme of *Brotherly Love* and *Unity*.

Whatever good Act is performed to the Ministers of Christ, even to the small Obligation of *a Cup of cold Water*, he tells us, in the Case of his Disciples, the first Preachers and Propagators of his Gospel, *shall not lose its Reward*; and in another Place, that *what is done to the least of his Brethren is done unto him*; I may then, tho' in an inferior Degree, apply to you
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our Lord's Words, on *Mary's* remarkable Respect and Affection to him, that as long as the *Gospel* shall be *preached* among you, *This that you have done for the Honour and Credit of his Church, will be spoken of for a Memorial of you.*

For this, and every Mark of your Favour and Goodness to me, be pleased to accept my Thanks and Acknowledgments; to which permit me to add my Prayers and sincerest Wishes for your temporal, and *above* all your *spiritual* Welfare, who am,

With great Esteem and Regard,

Your Faithful Servant in JESUS CHRIST,

St. George's Southwark,
April 20, 1753.

Leonard Howard.

T O T H E

Right Reverend Father in GOD,

E D M U N D,

Lord Bishop of LONDON.

My LORD,

WHOEVER employs his Pen in the Cause of Christianity, can never be at a Loss for a Person in *high Life* to patronize and protect his Performance, from the Enemies it may meet with in a wicked and degenerate Age, whilst the God of all Mercies is pleased to favour the Diocese of *London* with your Lordship's Life and Pastoral Jurisdiction.

If ever there was a Time when the Publication of *Devotions* seemed particularly seasonable, the *present* must be thought so when the Subversion of our *excellent Constitution* in Church and State is threatened by a *Popish* and unnatural Rebellion.

EVERY Thing dear and valuable to TRUE CHRISTIANS and true ENGLISHMEN depends upon the Defeat of this cruel and daring Attempt ; and all *Wants* depend likewise upon God, without whom *it is vain to trust to our Bow, for it is not our Arrow can save us.* I have a particular Satisfaction in sending
A this

this Book now into the World, which aims at advancing the Honour and Worship of Almighty God, and that Obedience to those divine Ordinances and Precepts, from which we can only hope for his Blessing and Deliverance in any public or private Calamity.

I HUMBLY submit these my poor Endeavours to your Lordship's Candour and Good Nature, and hope my *Design* and *Intention*, to promote Christian Piety and Devotion, will excuse my Want of Capacity to render this Work more perfect and accurate.

THE Acceptance and Patronage, which the following Sheets humbly hope for from your Lordship, will, from the general Esteem of all good Christians for the Bishop of *London*, procure them many Friends, and raise a kind of *Party* in their Defence.

IF the Christian Church and Religion should receive the least Service from any Performance of mine in the Ministry, my chief End will be answered, and I shall always be sure of your Lordship's Approbation, which, next to that of the *great Bishop of our Souls*, is earnestly desired by,

My LORD,

Your LORDSHIP'S

Most dutiful and

devoted Humble Servant,

Nov. 23, 1755.

LEONARD HOWARD.

T H E

P R E F A C E.

THE great Number of *Devotional Books* already published, may furnish some Persons with a very plausible Objection to the following Sheets, especially those who join in the loose Principles and Morals of a degenerated and corrupt Age, or have little, if any, Taste for Things of a serious and religious Nature.

I AM very sensible of what Value the *Liberty of the Press* is, and how beneficial a Privilege it is in this free Country; but all Liberty may be abused, as the many ludicrous and prophane Treatises, with which the Press so notoriously swarms, sufficiently evince. For by these Effusions of loose Wits, God is dishonoured, the Holy Scriptures are ridiculed, and Factions promoted.

THE *Enemy* of all Religion, whose Empire falls as that rises, is very careful to sow his *Tares*; and should not we be as diligent to sow the Wheat? Shall the former spread and increase to this monstrous Height, and shall the *latter* be neglected? If the Poison of Infidelity is so generally administered; therefore I must dissent from those who can think the Publication of any Book unnecessary or unseasonable, which seeks to advance the Glory of the Almighty, and leads us to the Practices of Piety and Virtue: Nor shall I ever be of Opinion, there are too many Books of *Devotion*, till I perceive a visible Decrease of those irreligious and blasphemous Books, which seek to divert Men from the Duties and Offices of Christianity, which ruin our Youth, and, like a hard Frost in the Spring, which destroys the young and tender Buds and Plants, destroys the Beauty of God's Image in Man, and blast all the Fruits of a good and religious Education, which would otherwise grow in Grace, and ripen into Virtue.

A Road cannot be the worse for the *many Informations*, which are placed in it of the Towns before us, and which serve to keep us from mistaking our Way; and as in the *moral* World, we are all Passengers to a better Place, and are hastening in this Road of Life to a Country much preferable to this Vale of Misery: Where is the Inconvenience
of

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of a Multitude of those religious Treatises, which are the Christians directive Maps, pointing out the Path to eternal Life, and shewing us the Way wherein we should go, in order to arrive at the *Haven where we should be?*

FOR in spiritual as well as temporal Things there are various Tastes and Inclinations. Some are pleased with one Manner of Writing, some with another; and with the *different* Stiles, Periods, and Expressions of Authors, and though they all tend to the same End, Men are differently affected; so that one Book, suiting the particular Humour and Disposition of the Reader, may work upon the Mind more than another, which perhaps is better wrote, but not so much in his Taste and Apprehension.

It is with this Intent, and Hopes to gain more to Christ and his Religion, that many have added to the Multiplicity of Books on serious and religious Subjects, and with no View to depreciate their Credit, but, with a Sense of their Usefulness and Ingenuity, have published others, in order to promote the Increase of Piety and Devotion; for every Thing that is new invites to a Perusal, and something perhaps may be met with to engage the Reader's Attention, and be convincing and persuasive to holy and religious Conversation.

This being truly my View in this Work, and having not the least Design to prejudice any pious Performance of another, it was not without great Concern, more for the Regard to Self-Interest which appeared in them, than for my own Sake, that I perceived this Book censured before its Appearance, and unkindly suggested to be an Imposition of their Book, or something from it, upon the Public, before one Line or Title of it could possibly be known to them. But the Title-page, it is said, bears a near Resemblance : It is nearer than the Title of a *New Manuel* to a *Manual of Devotions* ; or than a *New Duty* to the *Whole Duty of Man* ? And can the Proprietors of a *New Manual of Devotions* be more injured by the *Newest Manual*, than the others I have mentioned by their Publications ? Have not the same Texts produced several Sermons ? And could the Proprietors of Archbishop Tillotson's Works, justly arraign the Character of another Bishop, who should publish a Volume of Sermons upon his Subjects, and on the Days and Occasions on which he preached and published them ? Every one has a Right to publish his Thoughts and Methods of Devotion : and I again aver I did it without any ill Opinion of their Book, or desire to prejudice the Proprietors that have attacked this Work ; and their Attack on this, not only in its Infancy and weak State, but before

fore its Birth, some would not scruple to say, was ungenerous and unnatural.

To pirate from another Author, and to sell his Work under a different Title, I think is dishonest and scandalous; but to publish a quite *different* Book, different Forms of Prayer, and on many other and *different* Occasions, and to be thus treated is extremely unaccountable. My Book is in *Three Parts*, so are many others. Upon the whole I am more sorry for, than angry with them, and wish so well to any Book wrote in the Cause of Religion, and which deserves so well as theirs, that I hope the Shame they must take to themselves will be all their Punishment and Prejudice, who, for my own Part, very heartily forgive them.

THE Book and Plan which I have chiefly consulted are the *Holy Scriptures*, whose Phrases and Expressions compose great Part of this Work. The Method I have endeavoured to observe, and could have been glad more to imitate, is our excellent *Liturgy*, some of whose Collects, and Part of whose Prayers I have made Use of; as the best Plan on which a *Book of Devotions* can be formed.

UPON the whole I have compiled this Book with the Design of many Authors before me, to stir up the too dying Embers of Religion, to move many cool and luke-warm Christians to the *heavenly Duties* of Prayer and

and *Praise*, which of all others are the most acceptable to the Divine Majesty of Heaven.

As this **Book** makes its Appearance in a *Year* of great Danger and Trouble, when those *Judgments of God* are in the Earth, from whence we should *learn Righteousness*; when we have the *Calamity of a foreign War*, and are troubled with rebellious *Insurrections at Home*, to the great Hazard of our excellent *Constitution in Church and State*. Let us more especially use it to *humble ourselves under the Almighty Hand of God*, and let us punctually and faithfully perform the Duties of public and private Devotion, as to find his Deliverance *at present*, and his Divine Protection and Preservation in all *future Troubles*.

AND that this Book may conduce to this salutary End, be serviceable to the Christian World, let every pious Reader join with me in Prayer, That God would by his Grace make these my poor Labours as *successful*, as the Wickedness and Impiety of the Times have made them *seasonable* and necessary.



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T H E

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INTRODUCTION.

On the Reasonableness and Necessity of P R A Y E R.

OF all the Duties of our holy Religion, there is none comes to us with more leading Inducements to perform it than *Prayer*. What can strike more sensibly upon the Mind of a rational Creature than the Command and Will of his Creator? Especially when he considers his continual Want of his Care and Protection. Philosophy owns the same Power requisite to *preserve* as to *create*, and whoever reflects on the merciful Operations of divine Providence, will perceive a daily Exercise of God's creating Grace in our Preservation from the many Accidents and Disasters with which this Life is surrounded.

If for the many Supplies which Nature stands in Need of, God had order'd us to do *some great Thing*, to perform some very difficult and laborious Task, should we not have done it? How much more when he only

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says,

says, *ask and ye shall receive; knock and it shall be opened unto you.* The Prayer of the Righteous has been aptly call'd, * *the Key to God's Mercy Seat*, and is the prescrib'd Means of coming at divine Favours and Blessings. Gratitude lays its Obligations upon the *Man of Honour and Integrity* to worship and obey that God in whom he *lives, moves, and has his Being*: a Regard to his own Interest is a prevailing Motive to the *Man of Wisdom and Prudence*, and all the three Graces of *Faith, Hope, and Charity*, move and actuate the *Christian* to perform this Duty.

EARTHLY Courts will have their Dignity kept up and maintain'd; we must be Suitors to them and submissively petition for the Justice we have a Right to: Shall the Court of Heaven be slighted and disregarded? which can immediately throw down the mightiest from their Benches and Seats of Power, and distributes of its own free Grace, without any Right of the *Petitioner*. God is Lord and Proprietor of all Things, and to perpetuate the Sense of his divine Sovereignty and Prerogative, orders us *by Prayer and Supplication, with Thanksgiving, to let our Request be made known unto him.*

WHEN we see Men *doing Sacrifice to their Net*, laying a vain Stress upon human Capacity, we see an unhappy Absence of Reason and Reflection, a shameful Forgetfulness of the first Cause and Mover of all Things.

Divine

* Oratio justī, Clavis Cœli. Gerhard.

Divine Providence is the Spring that sets our Actions in any successful Motion, and when that clogs the Wheels of *mighty Chariots* they *drive heavily*. The same Diligence, Ingenuity, and Application to Business by which some Men climb the Hill of Fortune and Prosperity, will not give others the common Necessaries and Supports of Life; one Man fails in the same Schemes which another pursues and thrives in; We cannot *boast* of the Success of any Enterprize any more than we can of *To-morrow*, and it is only in the Breast of infinite Knowledge *what a Day may bring forth*. Between the Formation and Execution of our Schemes, God may be so angry with the Presumption of our own Sufficiency, as to put an End to our Lives and our Projects: *When he taketh away the Breath of the mighty Man and Projector, he must die and turn again to his Dust*. We should be able then to prove the Independence of Creatureship before we take any Liberties with our God.

It is amazing to see so many moving under the bright Canopy of Heaven, *that glorious Firmament which sheweth God's handy Work*: To see them sharing the Benefit of his Sun's Influence upon human Bodies, all the Beauties and Gratifications of created Nature, and at the same Time to see them so negligent in his Worship, and so remiss in those Duties which are the easy Terms and Conditions of his Grace and Favour.

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Did some great Man upon Earth raise us from a mean and obscure Station, and *bring us out into a wealthy Place*, how ready should we be upon all Occasions to express our Sense of his Kindness, and how diligent in any Thing which we imagin'd would oblige him? If he should put no greater Price upon his Favour than an Acknowledgement of it, or lay no greater Task or Difficulty upon us, than to petition in order to receive his Benefits, the Sanity of his Mind would be much question'd who should refuse his Friendship, and hazard his Displeasure on such (to a generous and grateful Soul) rather pleasant than hard Conditions: But, with how much Reason does our blessed Saviour proclaim the *Children of this World wiser in their Generations than the Children of Light!*

WHEREVER earthly Power is lodg'd, we perceive Homage and Attendance, and the Hopes which we form from the great Men of this World, carry us with Diligence and Constancy to their Courts and Levees; every Smile, every Compliment and Civility we construe Esteem and Affection; they swell our fond Imagination of their Friendship and Respect, and fan our Views and Expectations from them. Their Messages and Commands are receiv'd as Marks of the highest Honour, and executed with the greatest Punctuality. Necessity forms the Creatures of human Power, and speaks to them with a Sort of sovereign Authority, bidding to go
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and they *go, do* this, and they *do* it. Few scruple to supplicate, kneel, and intreat for human Favour; but the divine Majesty of Heaven and Earth, who is *faithful* when he *promises, righteous in all his Ways*, who has all Things in his Disposal: I say the *Courts* of his *House* are shamefully thin, and many snatch, as it were, the Favours of his Providence without Supplication, or Thanksgiving. Though he must *give* before we can *gather, open his Hand* before we can be *filled with Good*; no one is treated with so much Neglect, Coolness, and Indifference as the Lord our God. How do we check ourselves with Regard to worldly Power and Superiority? How cautious in our Words and Actions to the exalted Worms of human Nature? but how loose and unguarded with Respect to the *King of Kings, and Lord of Lords*, whose Power to reward or punish is so much more extensive, and can reach to the Destruction or Preservation of the *Souls* as well as *Bodies* of Men.

WE are not afraid to speak evil of God's high *Dignity*, and the Infidel of human Learning and Ingenuity makes it his Diversion, to shed as it were the Venom of his Parts, against the Lord his Maker. The blasphemous and prophane Plebeian sends out horrid Volleys of Oaths and Imprecations, and takes a Prescription to sin from the Influence of such bad Example. Tho' human Laws are made to compel Obedience to the divine ones,

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and in particular to restrain this presumptuous, and the more foolish, because unprofitable Crime, of *swearing* and *cursing*; yet Men flatter themselves (falsely, I hope) with an Inattention to spiritual Wickedness, and *commit*, as if, *Treason* against the *King of Heaven* was not worthy the Notice and Punishment of Magistrates.

DID not the Piety and Devotion of a few *Worshippers in Sion*, the Prayers of a righteous *Minority*, go up for a Memorial before God; and was not the same Attribute of Mercy now graciously exerted, which at the generous Intercession of faithful *Abraham*, would spare a whole wicked City for *ten's Sake*, we might justly apprehend the immediate Hand of divine Power and Vengeance, and that God who has purer Eyes, *than to behold Iniquity*, would *visit for such Things* as are grown modish and fashionable. When *God's Judgments are in the Earth*, I would be glad to know of the Infidel and Transgressor of his Commands, who can stop the *Power* of his *Wrath*?

INFIDELITY is a Sort of Trick and political Device, to grant Men's sensual Passions an excessive Indulgence. If a God of all Power was acknowledged, a supreme Being, over-ruling Men and Things by his Providence, able to confer Punishment and everlasting Felicity, or deal out temporal and eternal Punishments; if these Things were to be admitted by the Infidels and great Sinners

ners of our Times; and if the Commands of such a Being, plainly directed against their darling Iniquity, were agreed to be binding; what a stumbling Block would be in the Way to their sinful Pleasures? But they deny all, that they may commit all, and with the Embargo of Religion taken off, sail freely into the wide Ocean of Vice.

WHEN Satan, the Parent of evil Principles and Practices, had unhing'd the first Man's exalted Notion of and Affection to God, he found the Passage mighty easy to Sin, and as soon as he had introduc'd Infidelity, he introduc'd that Rebellion, which the Blood of *Jesus Christ* could alone atone for. It is a fatal Banishment of God, and his creating and preserving Grace from our Thoughts, which occasions the Neglect of this important Duty of Prayer. The Hand of all Nature subscribes to his Providence; it is legible in every Leaf of the Field, and not to enlarge on what God can do against, there is enough done for us all, to move and charm us to religious Offices. Let us but contemplate on his Goodness, while we survey the Beauties of Nature; let us but trace the supreme Being thro' the wide Field of his gracious Providence, and the Ways of Religion will be Ways of *Pleasantness*, and all its *Paths Peace*.

OF his abundant Goodness he made Man, and after he had sin'd most wonderfully, form'd the Method of his Redemption;

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though such Sin produced the *Thorns* and *Thistles* of Life, and changed a delightful Paradise to a Valley of Tears; yet there are many Comforts very graciously mix'd with the Sorrows of the World, and to those Things, which are necessary for our Health and Safety here, God has added those spiritual Favours and Blessings which are requisite to promote the End of that Redemption, our everlasting Happiness in a future State. As Man is compos'd of a Soul as well as Body, whose Wants are not to be supply'd, nor its Maladies removed by any thing of a temporal and carnal Nature, there are the holy Scriptures, those rich Pastures for the Soul to feed in, and which convey to it the glorious Ideas of its Happiness and Immortality; that it will shortly loose and shake off the Clogs and Hindrances of its fleshly and corrupt Companion, and be at liberty to perform its spiritual Operations; that it will be separated from, and not re-united to the Body till it is divested of its gross Materials, and like the glorious Body of our adorable Saviour and Redeemer: These Things convey to the Mind the joyous and peaceable Fruits of Faith, so that when the Tribute of Mortality is demanded, and the King of Terrors lays Siege to this weak Citizdel of Nature, the poor Creatures in *Garrison*, if I may so speak, may march out with all the *Honours* of their Christian *Warfare*, and being *Prisoners of Hope*, rejoice in his Conquest and their Obligation

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gation to surrender. Life is not sweeter than the Death of the Righteous, and like the Eunuch from *Philip*, the faithful Soul goes away *rejoicing*.

FOR the spiritual as well as temporal Comforts dispens'd to us, there, must appear the most engaging Motives to Piety and Devotion, to obey those Commands which for our Encouragement, *are not grievous*. Every Duty required of us brings with it some Profit to ourselves; there are few Passions excessively indulg'd without Detriment to our Health and Constitution, without some pernicious Consequence to the Body or Mind. The Commandments of the Lord are said in Scripture to be given us for our Good, and *he teacheth us, to profit*. From the Services of Slaves the Master alone receives Advantage, but from God's Service Man, not himself receives Benefit. What can God gain by our Services? They are graciously and generously calculated for our own Good; we are taught to *ask*-that *we* may *receive*, to seek that *we* may *find*. The End and Consequence of Prayer is a Supply of something *we* want from God who is called our *Shield* and *Sun*, the one to defend us, the other to furnish us with all Good.

EVERY Stream of Comfort flows from the great and divine Ocean of Mercy; God is All-sufficient, and in the Creature is no Sufficiency. Of all the Scripture-instances of Faith and Confidence in God, where do we see a Failure

or Disappointment? We forget and neglect our Duty to God, and then in any Misfortune think he neglects and forsakes us. Though not perhaps in the manner expected, in the common and natural way, yet God always helps and preserves his faithful Servants; tho' the cruel Sentence was executed against the *three righteous Men* who would not worship the *Image* which the *King* had set up, tho' the *Furnace* was heated, and there was no visible way of Escape, yet the providential Regard of God appear'd in an extraordinary Manner, and no fierce *Flame*, under the Restraint of Divine Power, could hurt, or transmit even the *Smell of Fire* to them.

Who could neglect their Duty to God that would but recollect the several Windings and Actings of his Providence in favour of the Righteous? What was the Consequence of young *Joseph's* Piety and Virtue? As he was the best, so he was in the end the happiest of *Jacob's* Children; they had their Remorse of Conscience when his Mind was at Peace; he was raised from his Pit to a happy Station under *Potiphar*, and when that serene Part of Life was again overclouded, and his Virtue cast into Prison and Confinement, what a Way did Divine Providence pave thro' that Dungeon to a Court? and what Happiness is seen to recompence his Toils and Fatigues? Honest *Mordecai* would not sinfully bend to the Hu-

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mour and Pride of *Haman*, he thought it a Crime to bow to an *Amalekite*, and tho' he and his Nation were just upon being crushed by the Weight of his Power, yet how do they all escape, and how is he rewarded and honoured at last for his Faithfulness and Perseverance?

THERE is no losing the gracious Effect of God's Providence but by parting with our Reason, and neglecting his Worship and Service. If we perform our Duty God will never leave us nor forsake us; the Arrows of Envy and Opposition may fly, but will miss their Mark, or if they wound, God can and will heal us, and sheath their Daggers at last in their own Breasts. He may think it proper to humble us by Afflictions, but like a tender-hearted wise Physician aims at the Recovery, does not love to torture the Patient, and his Blisters are taken off when the Cure is perform'd. There is no Cloud of Misfortune too thick or too black for the bright Sun of his Providence to break and shine thro', and according to our Faith in his All-sufficiency, to our Proof of it by Prayer and Devotion, it will be done unto us; Weeping may endure for a Night, but Joy cometh in the Morning.

Can it then be ailing the Part of an honest Man or a Christian, to refuse God the Things that are his, when his great Effigies, the *Super-scription*, if I may so call it of his divine Providence is stampt upon all created Nature, upon every thing which we want, upon all we can wish

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wish or hope for? And how reasonable, how necessary is the Duty of Prayer, was I to add Nothing more to the Reasons I have given? But the very Power to *spee*k to and lift up our Voice to God, the noble *Faculty* which fits us for, is again an Argument to enforce the Duty. To be able to *dress* our high Notions and Thoughts of God in the beauteous *Apparel* of Words, grateful to the Ears of Heaven, is an Endowment and Blessing, for which we stand greatly indebted to the God of Nature. By *Speech* we are made sociable Creatures, can give our Sorrows the Vent of Utterance to a Friend; by *Speech* the Conceptions of our Minds are disclosed, and our Wants communicated and made known: But what are all these Advantages to the high Honour and Privileges which the Christian Devotee receives from the Exercise of this noble Faculty? who converses with the most high God by *Prayer*; who expresses thereby the affectionate Sentiments of his Heart to God, and makes that Confession and Acknowledgement of his creating and redeeming Grace, which a learned *Divine* calls *Faith in the Mouth of a Christian*. Our blessed Saviour in a Parable shews us the Virtue of Importunity, and by the Success of a poor oppressed Widow, from a Judge that feared not God, nor regarded Man, intimates to us, that we ought *always to pray, and not to faint*.

WE are exhorted by the Apostle to pray *continually, and without ceasing*; that is, not
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to be always in the Closet and on our Knees in the formal Gesture of Prayer, but in every Enterprize to lift up the Heart to God for his Blessing, and never to cease nor neglect the solemn and stated Hours and Times for Devotion. Whenever I see a Man careless in his religious Duties, I see a Man unhappily blind to his present and eternal Interest, ignorant of the great Power to whom he owes all his Possessions and Enjoyments; and as no Reflection is so galling as that upon our Understanding, I want to know what Stupidity is equal to that of being sensible there is a God able to save and to destroy, and yet not mindful of his Orders and Commands; knowing he can, and yet daring him to punish? Who can pity their Miseries, that are above asking Relief? And if *we ask*, and have not, 'tis because *we ask amiss*. Prayer acceptable to God, is what flows from an humble and faithful Mind, and is a Manifestation of the good Dispositions lodged in the Hearts of Christians, which is offer'd up in Terms as suitable as we can make it to the Ear of infinite Wisdom: It is what is offer'd with Sincerity: For God is said *to know the Meaning of the Spirit*.

THERE are many Examples in sacred Writ, and 'tis to be feared are not wanting in these our Days, of unsuccessful and unacceptable Prayers. The * Prophet speaks of a
People's

* Hosea vii. 4.

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People's praying with seeming Earnestness, yet meeting with no Regard nor Acceptance with the Lord: *Ye did not call upon me*, saith the Lord, *when he howled upon your Beds, for you assembled yourselves for Corn and for Wine.* To regard Iniquity in our Hearts when we pray, has the Assurance of Scripture, that the *Lord will not hear us.* It has been well observed, that we may pray for *temporal* Things in a *spiritual* Manner, and the Desire be good, and such Prayer accepted; and that on the other Hand, we may pray for *spiritual* Things in a *carnal* Manner, and the Heart be evil, and the Petition unavailable. If we pray to be *rich*, if we desire any Fuel to our strong Passions, to be placed on the Hill which our vain Ambition aims at, it is an inordinate Desire, and is as much as to petition a pure Being to supply us with the Means of Evil. If we pray for *Health*, not to live more pleasantly and luxuriously, not to take our Swing of earthly Amusements and Enjoyments; but that we may be in a fit Frame to serve God and our Fellow-Creatures, the more enabled to answer the Ends and Purposes for which moral Beings were created, that God may receive Glory, and Society some Benefit therefrom: Such Prayer is acceptable to God, and his Ears are open to such *Petitions.*

THERE may be only selfish Views in Prayer, it may not proceed from any Love of God, and therefore unacceptable and ungranted

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even tho' the Matter be good, and the Subject spiritual. For Example: We may pray for the Graces of the Gospel, for Repentance, and many other Things of a religious and spiritual Nature, and yet not for any Worth that we discern in the Subjects of our Petitions; not for any Taste that we have for such Gospel Graces and Virtues; but as Things necessary to carry us to Heaven, when we can live no longer in this favourite World. Too many, I fear, act with Regard to religious Duties, to that of *Charity* in particular, as if they wickedly and blasphemously thought that a Composition might be made with Heaven, and that a few Prayers at our last Hour, after a long Series of spiritual Sloth and Neglect, that a little Repentance, and a few charitable Bequests of what we can keep no longer, will be a sufficient Atonement for our Misdeeds and a Qualification for Happiness: But every Duty rises or falls in Esteem and Value, in Proportion to the Principle it is acted upon. Tho' we speak with the Tongues of Angels, and are ever so beneficent, without Charity we are Nothing; *the Love of God must be shed abroad in our Hearts*, and not Words alone, but the Affection of the Heart, form the Duty of Prayer.

THERE is a wide Difference between the Prayers of the Righteous and the Wicked, tho' the Composition of the latter as to well-chosen Periods, may excel those of the former; and

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and the Gesture of the one be equally devout and seemingly serious as the other: The Eyes and Hands of both may be lifted up to God, and yet as in the Case of *Cain's* and his Brother's Offering, one may be accepted and the other set at nought. When the Sons of God went to present themselves before the Lord, we read, that *Satan* went also to present himself. Upon what Principle can it be imagined, that he joined them in that Act of Adoration, if I may so call it, that religious Duty? Had he any Love of God, against whom he had revolted and rebell'd? whose creating Grace and Design he strove to frustrate; who introduc'd Sin the one Thing hateful to God; but still he went to *present* himself, which was no Act of Piety, but what he was obliged to, being under the same Divine Power, and forced, tho' unwilling, to pay his Homage and acknowledge God's Right and Supremacy over every created Being. I am very far from such an uncharitable Censure of any Christian, as to suppose the same diabolical Spirit as in him at the Time of his *Presentment* of himself to God; but there is too much Reason to fear that many pray to him as a customary Duty, as a thing which they are obliged to: from which they expect some Service, or from the Neglect of which they apprehend some Punishment; and at the same Time want that Affection of the Soul to God, that Faith and Principle which constitute true Piety and Devotion.

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THERE are many who are secretly sensible of God's Power over created Beings, and that he is the Object of a Creature's Adoration, and from the Force of Conscience *present* themselves before the Lord in Prayer: But their Duty is a Task upon them, and their Souls are not like David's, *fed as it were with Marrow and Fatness, whilst they praise God with joyful Lips.* There is a Difference in the Performance of the Duty, and therefore a Difference in the Effect; for some sinister Ends we may put on the Mask of Religion: And as I have observed with regard to Infidelity there is a worldly Policy also in the Profession and Shew of Devotion, which may draw the Wicked into the Congregation of the Righteous.

A *Form of Godliness* has proved successful, and gain'd very often that Confidence of Men, which poor Widows and wrong'd Orphans have frequently felt the dire Effects of. Bad as the World is, there are, Thanks be to God, some Friends and Lovers of God, who in every minute Circumstance have his Honour and Religion at Heart, *whose Delight is in the Saints that are in the Earth, and those who excel in Virtue.* Such pious Believers do not Care to approach those Dwellings, which may be called the *Tents of Ungodliness*: In their worldly Dealings and Correspondence they chuse Men of Piety and Religion, and except they could reform, are unwilling to enter into the House or Shop any

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any more than *into the Path of the Wicked*. Such holy Persons compose part of those *blessed* who in the beautiful Clymax of the Psalmist, will not *walk* in the *Counsel* of the *ungodly*, nor *stand* in the *Way* of Sinners; and which might still argue a greater Esteem of, and Pleasure in their Company, will not *sit* in the Seat of the *Scornful*. Now to gain *these*, the Habit of Religion and Devotion seems necessary, and many Men of wicked and loose Principles have *transformed themselves into Angels of Light*.

AGAIN Men may be forced as it were, by some Extremity, to come to God in Prayer, not out of Love for, but Fear of him, or because they have sought all other Means of Help and Deliverance, and have not been able to find it. Their whole Lives have been spent in the Service of this World, in heaping up its Riches and pursuing its vain Pleasures; and when the Hand of God comes suddenly upon them, when by some torturing Disease he seems to be pulling down the brittle, however vainly adorned, Fabrick of a mortal Body: When the closed Curtains of a Sick-bed shut out the Thoughts and Hope of Life; then the Tongue, which perhaps has blasphemed, utters its Cries to God, and the Duty at such Time is performed, which till then has been shamefully neglected; to such shall only speak in the Words of Scripture, *When Hope bath the Hypocrite when he bath heaped up Riches, when God shall come and pull away*

his Soul? Will God hear is Prayer when he cries? Will he call upon God at all times? 'Tis to be fear'd such have no inward Love for, no Delight in God, which is the Scripture Qualification for his giving us our Heart's Desire: The Prayers of such bear an unhappy Resemblance to the wringing of Hands and lamentable Cries of Malefactors in our Courts of Justice, when Sentence is pronouncing against them; 'Tis no Love of the Judge, no Regard to the Laws they have offended, which force their Prayers: The Extremity of their Case, their Dread of Punishment bend their Knees, and throw them into that prostrate and humble Posture. By Pardon or Reprieve their Spirits would be raised, and all this suppliant Behaviour, as Scripture very justly remarks, like a morning Cloud and early Dew would pass away. By Recovery from Sickness, and a fresh Launch into the World, and its Pleasures, the Spirit of Devotion has been often evaporated. Let it then be a Caution to us to pray continually and faithfully, not to postpone a Duty so reasonable and necessary, 'till the happy Effect and Success of it are doubtful: Whatever Business we pursue, let our Hearts, if our Hands are engag'd, be lifted up to God for his Blessing; and let not all the Work of Religion be to do, in those last Moments wherein we are so unfit for it.

It is another great Encouragement to the Duty of Prayer that we have a well-grounded

grounded Hope of Success, from the Promises and Veracity of God, *He is faithful that hath promised; and call upon me in the Time of Trouble, so will I hear thee, and thou shalt glorify me.* There can be no Certainty of succeeding in our Petitions but to the God alone of Truth and of *all Mercies*. We must kneel to earthly Princes, not speak, but deliver our Petitions, and which they often never read nor know the Contents of. We may probably petition something, which their Courtiers and Attendants to whom they are given, may want themselves for some Friend of their own; or the Matter of a poor Subject's Petition, tho' of the greatest Service to him, may be thought too trifling for the Perusal of Majesty and no Answer ever be received; but to God himself, the Sovereign of all Nature, by whom Princes and Peasants exist, to the *High and Holy One that inhabiteth Eternity*, we may speak our Wants and ask Relief. Our minuteft Sorrows enter into his Ears, and he that is greater than the Greatest will regard and receive the faithful Prayer of the poor Destitute. In temporal Wants we are forced to make some Interest with the Person, where Power is lodged, and by other Channels convey our Requests; but to the high Being that formed us, we may apply in person, and the Tenets of our true reformed Religion admits of no *Invocation* of Persons within the State of Creatureship; we have one only Mediator between God and

and Man, the Man *Christ Jesus*, who is at the same time the very God of very God, the great High-Priest and Bishop of our Souls, who, *gone within the Veil*, can render alone an Offering of Prayer efficacious by his own Oblation of himself once offered, and thro' *whom we may come boldly to the Throne of Grace, and find Help in time of Need.*

PRAYER brings us into a near Communion with our God, to be *acquainted* with whom, is to be at Peace when the Troubles of this Life ruffle and discompose us, or when evil Thoughts vex and disquiet the Mind.

FRIENDSHIPS are formed amongst Men by conversing one with another; by Communications of their Thoughts and Affairs, and 'tis a common Term, that such Friendship is broke off, when there is a Coolness and Distance to be observed: In like manner we may say of our Friendship with God, it wears away by our Indifference in Matters of Religion; but the more frequent we are in spiritual Duties, the greater Intimacy, if I may so speak, we contract with Heaven, and the more we are honoured and blessed with the the divine Favour.

THERE is another Reason for Prayer intimated to us in Scripture which Men do not recollect so much and so often as I could wish. In the Epistle to *Timothy*, St. Paul tells us, *that the Creature is sanctified by Prayer*, from which we may observe, that in taking the daily Favours and Blessings of Providence

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Providence without Performance of this Duty, without asking them at God's Hands; not having, as it were, his Grant of, and Leave to use them, not being thus *sanctified* by *Prayer*, the Creatures may lose their nutritimental or beneficial Quality, may not be blest to, or taken from us. As the Necessity of Prayer arises from the sweet Quality of the Command; so does it also from the sovereign Power and Authority of the *Lawgiver*, who may punish an Omission as well as reward our Performance of Duty. In a word, are Temptations strong and forcible upon our weak and too biast Nature? And is our yielding to them of fatal Consequence; how necessary may it be thence argued; to pray for God's restraining Grace, that we may *not be lead into* what we can so difficultly resist? When we are reduced to the Extremity of Hunger and Thirst, of Nakedness and Want; when our Enemies succeed in their Malice against us, and we suffer in our Good-name, from their *Arrows* even *bitter Words*, Can such Afflictions be at all wondered at, if we have neglected to call upon that God who stopt the Mouths of Lions, when his Servant prayed unto him? when *Phinebas* prayed, the Plague ceased, and God was intreated by the Prayer of *Moses*, from his Wrath against *Israel*.

THE great Business of good Men in all their Straits and Difficulties has been to seek the Lord, their mighty Friend and Deliverer, that God *who is a Covert from the Storm,*
and

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and from the Heat, the Hope of Israel and the Saviour of Man in time of need. Devout and faithful Christians do not raise the Forces of this World, call for the vain Power and Arm of Flesh to succour them, but their Hopes and Confidence are, that *God will arise in their Behalf*, and then they are sure, in the Words of the Psalmist, that their *Enemies will be scattered.* *Stand up for my Help, lay hold of the Spear and stop the Ways; put on thy Strength, O Arm of the Lord.* By Prayer God is raised up for the Afflicted and Oppressed, and like a *Giant refreshed with Wine* he appears in their Cause against worldly Adversaries; *Because of the Cry of the Poor*, and the deep Sighing of the Afflicted, *I will rise up, saith the Lord of Hosts.* As *Tertullian* beautifully remarks, We environ God by Prayers, we knock at Heaven, we, as it were, wrest his Mercy out of his Hands; we take it, as Scripture says of his * *Heaven by Violence.*

WHEN the Disciples were in a Storm at Sea and their blessed Master in the Ship with them, what was the great Business we see them concerned in? Was it not to awaken Christ and to pray to him? and upon the Petition of *Lord save us*, he was immediately moved to help them; he *rebuked the Winds and the Seas*, and they *obeyed him*; there followed a *great Calm*, and Prayer to Christ brought them

* Deum Orationibus ambimus, Cœlum tendimus & misericordiam extorbuemus.

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them to the *Haven where they would be*. What can be greater Consolation than the providential Actings and Regard of God to the Prayers of his People? What a Pleasure as well as Honour is it for Man that is a Worm, to see the most high God on his Side, the *Lord of Lords* defending his Cause? Though worldly Promises are broke, though earthly Friends forsake us, though no Army of human Power is raised for us; how delightful to see the great *Jehovah* stand up for us; to see him restraining the Fierceness of Enemies; to see the *Wrath of Men turning to his Praise*? Again, all our *Misdeeds are before God, and our most secret Faults in the Light of his Countenance*, and Sin is so offensive to him as to procure our present and future Destruction; *the Wages of Sin is Death*, and without Christ's Remission, *Death eternal*. How necessary then is it to fall low on our Knees, to confess and implore Pardon for them? that the healing blood of that immaculate Lamb *Jesus Christ* may be extended to our distemper'd Souls; that from Children of Wrath we may become Children of his Grace, and may be ranked among those Blessed, *whose Iniquities are forgiven, and whose Sins are covered*. Can any Man deliver his own Soul, or make an Atonement unto God for it?

WHAT now should be the Result of these Considerations, but that the Christian Duty of publick and private Prayer be our daily Exercise

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Exercise, that we should *be glad whenever it is said unto us, Let us go into the House of our God.*

It seldom happens but some are at leisure in a Family to attend the Hours of Prayer, to take upon them the kind Office of a spiritual as well as temporal Friend or Relation, and pray for those who are busy and not able, or wicked and not willing to pray for themselves. Whilst the Husband or Provider for the Family is plowing the Ocean, or labouring on shore for its Service and Maintenance, those that are at leisure, and who depend upon his Endeavours and Success, should think it their Duty to pray for the divine Blessing and Protection, that God's Grace and good Providence may prevent and follow him, and bring him to his House in Peace and Safety. If Prayer raises up a God for us out of *his holy Habitation*; if it gains the Ear of Heaven to our Wants and Necessities; our Reason must suffer a strange Eclipse indeed, when it does not join Hands with this religious Act, a Duty which must be acknowledged by every one confessing a God and his divine Attributes to be a most *reasonable Service*.

If any Man be afflicted, says the Apostle, let him pray; and the Psalmist, who was graced with a Diadem, had a great Share of human as well as divine Knowledge, who was as great and as wise a Man

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as any of our modern Reasoners and Scoffers at Religion can pretend to be, declares this Duty his constant Exercise, *at Evening and at Morning and at Noon-Day will I pray.* O that such Examples of Piety flowed from the high Personages of our Times! that the great Men of this our Age would be Examples of Virtue and Religion! How would our Nation be exalted? How amiable was the Court of *Israel's* Monarch whilst it bore what Resemblance it was capable of to the high and celestial Dwelling of God, where Divine Songs and Hallelujahs employ the Voices of those *around the Throne*? What Instrument of Musick ever gave more glorious Sounds than the Harp which *David* gratefully strung for the Honour of God? His Palace was made a sort of Temple for the Most High, his Court was a daily Oratory, and the Praises of that high God were continually eccho'd, *by whom Kings reign and Princes decree Justice.*

Prayer among many other Services, tends to reform and moralize our Actions; being conversant in earthly Courts is said to polish our Behaviour and refine our Manners; how much more so in a frequent Recourse to the Court of Heaven, whence no Evil, nothing but Good can come, where our Minds cannot receive the least ill Impression. Having *Conversation in Heaven* must needs make us more careful of our Deportment upon Earth

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And lastly, the Yoke of the Gospel is light and easy, not tending to destroy the Relations of, and hurt Society by any unreasonable Avocations from the necessary Business of its Members, who have all their several Provinces and Assignments. Prayer is not a burdensome Duty upon those whose Stations in Life, and Opportunities for Devotion will not so often serve them; but 'tis to be wished (and all have such Times and Seasons) that the *Outgoings of the Morning and Evening may always praise God*. Who can venture to lie down at Night, that Season of Danger, when Villainy is awake and alert, without imploring the Protection of the great Keeper of Israel, *who neither slumbereth nor sleepeth*? Who can awake and rise to the Business of the Day, without supplicating his Assistance and Protection, which can alone make them proceed in Safety?

Do not our Families, our innocent and beloved Offspring, stand in need of our Lives and our Health, which are under God their Support and Maintenance? if we have a Fortune to leave our Children, is God's Grace in our Disposal? And what Figures will they make with the one if the other be wanting? In a word, do not many poor Orphans feel the Loss of paternal Care and Admonition? Is it not desirable to see our Children brought up, to see the Tree bearing good Fruit, which we have planted and carefully

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fully watered? Is it not then necessary to be constant in Prayer to him that holds the tender Thread of their Beings; with whom are the Issues of Life and Death? If to die in a Moment, in an unguarded State of Soul, is shocking and affrightful; is not the Preservation of God worth the Bent of a Knee? And as many Wants so many Obligations there are to the Duty of Prayer?

If we have then any Regard to the Welfare of our Bodies and Souls, if we would *live long and see good Days*; if we would live for ever in the heavenly Mansion of Bliss; if we would have the Voice of Joy and Health in our Dwellings, *lie down in Peace*, take our Rest, and be happy here let this Duty of a dependant Creature and this Mark and Token of a Christian be never neglected. Let Piety and Devotion denote us to be Lovers of God, to be Friends and Disciples of the Lord Jesus; let his *bloody sweat* in the Garden, which was his Oratory, move our *Fervency* in Prayer; let his Resignation to the *bitter Cup* of his Father, be our Example of Submission to the *Divine Will*, and let us with our Lives as well as our Lips, glorify God, and *give ourselves to his Service*; so will our Journey through this Wilderness of Sorrow be every Day more easy and pleasant; so will the spiritual Helps and Comforts of Religion revive our drooping Souls in this Valley.

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Tears, till we are called to join the celestial
Choir of Angels and Arch-angels, and from
our imperfect Service in *Christ's Church Mi-*
litant here on Earth praise him eternally in
his Church Triumphant in Heaven.



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DIRECTIONS

To be observed concerning the

DUTY of PRAYER.

A Very great and learned Divine, upon the Subject of Prayer tells us, that as Religion is the *Life* of the Soul, so Prayer is the *Soul* of Religion, and the *Breath* by which it lives and moves. I have shewn Prayer in the Introduction to be a Duty, which when rightly performed, is most acceptable to God, and useful to ourselves; but that we mock him and render our Petitions abominable in his Ears as well as inefficacious with regard to the Expectations we form from them, when they proceed from an evil and bad Mind, and are the unmeaning *Service* of our *Lips*, whilst our *Hearts* are far from him. *God is a Spirit, and to be worshipped in Spirit, and in Truth.* As Prayer is the highest, so also it is one of the hardest Duties of our holy Religion. We are much clogg'd and incumbred in this State of Nature, and our Thoughts and Affections are very difficultly abstracted from carnal and worldly Objects. Flesh and Blood is proclaimed incapa-

ble of *inheriting the Kingdom of God*, and however willing the Spirit, it is retarded by its weak and sluggish Companion; nor in its present Situation can easily perform the Duties preparatory to that glorious State.

As the natural Man walks by *Sight* and not by *Faith*, the pure and free Worship of an invisible Object must be allowed some matter of Difficulty; and to increase such Difficulty there is no Time when our great Adversary is more busy and crafty than when we are at our Devotions. He seeks to divert our Thoughts from the momentous Affair, and very artfully and wickedly interposes in every good and religious Action. I have therefore thought it proper to give the *following Directions*, which may serve to baffle his Designs, and by that Divine Assistance, for which I have formed the *first Prayer* in the *following Sheets*, enable us to perform duly this Christian Office,

IN the FIRST place, Before you set about this Work, consider with your self the Importance thereof: That it is an Affair wherein if you succeed, the Body as well as the Soul is provided for, or wherein if you fail you will be here and hereafter most wretched and miserable.

THINK it not therefore an ordinary, a customary Thing, to be performed when and how we please, and if but done sufficient, but look into the Divine Nature and Majesty of the high Object before you, and
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concerning the Duty of Prayer. 33

be careful to drive away from your Minds all those secret Affections to Evil, which God knows and sees in the most seeming devout Gestures, and which are so offensive to so pure a Being, as to bring rather a Curse than a Blessing from him. Wicked Men, as I have before observed, may give him the Offering of Words, and by the help of human Parts many Flowers of Rhetorick and Eloquence may be strew'd in their Prayers, but *my Son*, says God, as if speaking to his own Child, under the Character of a tender and affectionate Parent, *Give me thy Heart* and in order to this,

IN the SECOND place, Resolve with yourself to forsake the *Pleasures of Sin*, and this will dislodge many of those Propensities from the Mind, which are so apt to get the better of holy and spiritual Affections, and to make us serve God with an *imperfect Heart*. A Resolution to leave off sinful Practices, displeasing to God, is a glorious Preparative to *Prayer*; it will weed the Heart of all inordinate Desires, and make us *pray*, not only *as* we ought, but *for* what alone it is proper for a pure and righteous God to grant. To resolve to continue in our evil Courses, and daily to implore the Divine Blessing under such Resolution, is not to consider the Infinite Wisdom and Holiness of the Deity. To converse with him boldly and freely, in a constant and daily Course of Iniquity, and to ask and expect at the same time the Fa-

vour of his Divine Providence, is in the Words of the Psalmist *to think wickedly, as if he was such a one as ourselves.*

THIRDLY, Recollect your own Meanness, and let Humility be the beauteous Cloathing of your Minds, when you offer up your Petitions to the most high God. As he *knows* and *remembers*, forget not *yourself*, that you are *Dust*, and stoop low at that Fountain of Grace and Mercy. Pride is an Ingredient which will tarnish *the Beauty of Holiness*, and is highly unbecoming a Suppliant of any Favour in this World, much more an impotent Creature in the *Presence* of, and imploring the Help of his *Creator*.

FOURTHLY, Reflect upon your many Sins and Provocations of God in the Receipt of his many Blessings, that a *godly Sorrow* may accompany your Devotions, and your Heart bear some Resemblance to that *Pool* in the Gospel which when *troubled* had the cleansing *Angel*.

FIFTHLY, Let your Prayers be regulated as to the Subject thereof, let your *Moderation* as well as your *Requests* be made known unto God. As the Soul is the noblest Part of our Composition, let its Salvation and Happiness be chiefly in your Thoughts. Think when you are going to pray, and the Things of this World have got such Possession of your Minds as to send out your secret Wishes after them, that if God in his Anger and Dislike of your Choice should grant

Concerning the Duty of Prayer. 35

grant your foolish Request, and give you *Bodily* without *Spiritual* Blessings, how unhappy you will be, and what Cause hereafter to repent your Preference of *one* to the *other*, for *what is a Man profited if he shall gain the whole World and lose his own Soul? Or what shall a Man give in Exchange for his Soul?*

SIXTHLY, Be rather constant and frequent than tedious in your Prayers. Many Words may clog and weary the Mind, may dull the Faculties which should be lively and alert in our Devotions, and make our Duty a Burthen which should be a Pleasure to us.

LASTLY, Pray with *Faith*, with a firm Persuasion that God is able to grant your Petitions, *nothing doubting* at the Throne of Grace; to which be careful to approach with Christian Love and *Charity* to all Men. How absurd as well as wicked must it be to pray for God's Mercy, and shew none ourselves; to desire the Bounties of his Providence, and *see a Brother in need, and shut up our Bowels of Compassion from him*; to ask Pardon ourselves and not to forgive others. A forgiving Temper is a Quality so becoming a Christian, and so *essentially* necessary to the right Performance of this Duty, that our Blessed Lord in his Devotions *pray'd* for, which shew'd his own Love and Forgiveness of his *Enemies*; and in that clear and expressive *Form* which he has left his Church for her constant Pattern and Use,

puts

36 *Directions to be observed, &c.*

puts us in mind of that Christian Virtue of Forgiveness. He teaches us to ask Forgiveness of our Trespases as we forgive others, which is, as it were, the very Term and Condition of our own Pardon and Salvation. By having Regard to these Directions you may hope that the God of all Mercies *will give Ear to your Words, and hearken to your Meditations; that the Words of your Mouths and the Meditations of your Hearts will be always acceptable in his Sight, who is your Lord, your Strength, and your Redeemer.*

PRIVATE

P R I V A T E D E V O T I O N S.

A Prayer for God's Assistance in our
Devotions.

*Lord teach us to pray, as John also taught his
Disciples. Luke i. 10.*

O ETERNAL and ever gracious Lord God, who hearest the Supplications of thy humble Servants, and hast given me an hearty Desire to pray; whose dearly beloved Son, our blessed Saviour, did teach his Disciples in a most excellent Form of Words to call upon thee, and hast commanded us also to make *Prayers, Supplications, Intercessions, and giving of Thanks*; Be pleased to help my human Frailty and Infirmary, and inspire my Mind with that true Gift and *Spirit of Prayer*, that I may be enabled from Time to Time to offer unto thy divine Majesty holy and devout Supplications, becoming

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ing a *Creature* to his *Creator*, a *Servant* to his *Lord*, and an humble *Penitent* to an offended *God*. Direct my moving Lips, O Lord, that I may not ask amiss, nor in an indecent Manner approach Thee who art but Dust and Ashes. I know not what to pray for as I ought, and may without thy Grace and Assistance, implore something contrary to thy Will and Pleasure. Grant, O Lord, that no wild tow'ring Ambition may lead my Petitions to thy infinite Wisdom, but so moderate my Desires and Expectations, that the Necessaries and Conveniences, without the Superfluities of Life, may be the Objects of my humble Wishes: Let my spiritual Wants, O Lord, be chiefly in my Thoughts, and teach me first to seek thy *Kingdom* and the *Righteousness* thereof.

Thou knowest the Heart of Man in Prayer, and if that be found faithful, wilt not be extream to mark every *Word* that is said, any more than every *Thing*, which is done amiss; but inasmuch, O Lord, as we frame our Petitions in the best Manner we are able to the *titular Lords on Earth*, let me not forget thy exalted Majesty, who *inhabiteth Eternity*, but shew my Sense of thy Greatness and Wisdom, in using the most significant and pertinent Expressions, without any prophane babbling or irreverent Gestures. Give me Seriousness, and Sincerity, a proper Zeal and Fervency in Devotion, distinguished from all extatick and irrational Flight and Rapture, which

PRIVATE DEVOTIONS.

37

which cannot be agreeable or pleasing to the great God of Order and Regularity. Grant O Lord, that in addressing myself to Thee, I may never be rash with my Mouth, nor my Heart be hasty to utter any thing before thee, who art in Heaven, and I upon Earth, a poor Worm and miserable Sinner. All this I humbly beg in the Name, and through the prevailing Merits of *Jesus Christ* my blessed Lord and Redeemer. *Amen.*

A private Prayer for the Morning before we come out of our Chamber.

O BLESSED and infinitely merciful Lord God, by whose Almighty Power Light was brought out of Darkness, and that chearful Part of Time, called Day, formed for the Comfort and Use of Man: Be intreated to guide me by thy Counsel and Providence, that I may fall into no Sin *this Day*, nor run into any kind of Danger. Permit, O Lord, no glittering Temptation of the World to seduce me from my Integrity, and restrain me by thy Grace from all Actions for which my *Heart* may *reproach* me. Grant, O Lord, that the Hurry and Business of the Day may not drive out the Sense of thy Goodness, nor interrupt me in those spiritual Duties for which part of our Time should be always reserved. Give me, O Lord, such Humility of Mind, and *Knowledge of myself* in any little Success which may happen to me, that I may confess all my *Sufficiency* to be

be of *Thee*. Let not worldly Craft and Policy prevail over the Uprightness and Honesty of my Intentions, and let the *Innocency* of the *Dove* always accompany the *Wisdom* of the *Serpent*. Let no one suffer by a generous Confidence in me, but let all Men find me true and just in all my Dealings. Set a Watch, O Lord, before my Mouth, that no vain nor idle Words, no unchast nor trifling Discourse may disgrace me as a Man and rational Creature, nor any sinful nor vain Expressions bring a just Reflection on me as a Professor of thy holy Religion.

Grant, O Lord, that I may give into no Conversation inconsistent with the Purity of thy Gospel, and which may give its Enemies a Handle to blaspheme. Let that divine *Grace* accompany this *bright Dawn*, which may *enlighten* my Mind to distinguish thy Wisdom and Mercy in all the Dispensations of thy Providence, and to acknowledge and praise thy wonderous Works. Lord, what am I that thou shouldst so regard as to watch over me this Night, and with the glorious Beams of thy Sun, after its Gloominess and Obscurity, give me a lively Emblem of the great Resurrection from the Sleep of Death; when the *Sun of Righteousness* with Healing in his Wings, will arise in all his Glory and Majesty, and call us from the Grave and Darkness to everlasting Light and Felicity? As every Night, O Lord has its Perils and Dangers, how much am I indebted to thy

mercies

merciful Care and Protection, who never
slumberest nor sleepest, and without whose
Keeping the City, the Watchmen wake but
in vain?

What shall I say unto thee, for this and all
the Benefits thou hast done unto me, for
my Creation, Preservation, and above all,
my Redemption by the Son of thy Love,
Christ Jesus? Let the Sense of all thy Mercies
constrain me to walk in thy Fear and Love,
and keep me from the shameful Ingratitude
of disobeying thy Commands. Grant, O
Lord, that the Sins and Follies of former
Days may not be repeated by me, and as this
Day may be the last of my Life, enable me,
by thy Grace, to do unto thee some *true* and
laudable Service, that if it be possible, no
fresh Item of enormous Guilt may be added
to my great Account. I bless and adore thy
Name, O blessed Lord God, for the comfort-
able Refreshment of Sleep, for awaking in
perfect Health of Body and Mind to per-
form the necessary Business of the Day.
Let my Prayers and Praises be accepted as
my Morning Sacrifice, and be graciously
pleased to pardon all my Errors and Imper-
fections in and through the Satisfaction of
thy Son's Cross, in whose most excellent Form
conclude, Saying. *Our Father, &c.*

Another

Another Morning Prayer for the Master of a Family at his first Rising.

O Most mighty and merciful God whose Heavens *declare thy Glory*, and Firmament sheweth thy *Handy-work*; I adore and magnify thy great Name for the Blessing of another Day for me to work in, and endeavour to answer the natural Expectations of my dependant Family. The sweet and refreshing Rest which thou hast graciously afforded me might have been the long Sleep of Death, and *unprepared to meet thee*, as well as unable to provide for my own, especially those of my own House; I might have been suddenly wrapt in the Curtains of eternal Night; but as thy *Greatness is*, so is *thy Mercy*; nor has my Abuse of thy Goodness stopt the gracious Current of thy favourable Providence. How vile, how ungrateful shall I appear in thy Sight? how undeserving of another Blessing, if this should not lead me to Repentance, and tend to my Reformation? But who can think a good Thought, or perform a good Action without thee? What avails all the *Planting*, all the *Watering*, if thou, O Lord, dost not give the *Increase*? How necessary therefore is it for me to fall low on my Knees before thee most humbly imploring the divine Assistance of thy Holy Spirit to guide and keep me this Day in all my Ways, that I offend not in Word nor in Deed. Thou knowest Lord the

Secret

Secrets of all Hearts, shut not thy merciful Ears to my Prayer ; on thee alone I depend for the Necessaries and Comforts of this Life, to thee alone I make my Supplication for the Happiness of the next.

I know, O Lord, that many Temptations will croud in with the Affairs of the Day, and that the Pleasures thereof will present themselves unto me ; but thou art of purer Eyes than to behold Iniquity, nor can I expect the Light of thy Countenance in any thing disagreeable to the Purity of thy divine and spotless Nature : Be entreated then, O merciful God, to watch over and preserve me from all Evil, spiritual and temporal, and to keep the Door of my Lips, that no lewd nor indecent Expression, no Oaths nor horrid Imprecations proceed therefrom. Let my *Hands* and my *Heart*, O Lord, be so clean from any Fraud and Dishonesty of Dealing, that the little I gain may prosper with my Family, and no Shame nor Reproach fall on my innocent Posterity. Grant, O Lord, that I may remember the Terms of entring into *thy holy Hill*, be punctual and faithful to all my Promises and Engagements this Day ; and *swearing* to my Neighbour, may *disappoint* him not tho' it were to my own *Hindrance*. O let the Example of my dear Redeemer influence my Conduct, and enable me to walk in his Steps, who did no Sin, neither was Guile found in his Mouth.

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As thou, O Lord didst not appear in the Storm, nor in the Fire, nor in the Earthquake, but in a *still* and *small Voice*; let Quietness and Peace adorn my Dwelling, and no Passions nor Heat of Temper make myself and all about me uneasy and unhappy. Teach me to bear all Disappointments and Misfortunes with Patience, and in any Provocations or Injuries to forbear that *Vengeance* which is thy *Property*. Grant that I may do unto others who shall offend me, as I am willing to be done unto by Thee who am daily sinning and rebelling against Thee. I am made in thy Image, grant, O Lord, that thy amiable Qualities of Love and Forgiveness may be featur'd and display'd in me. And, as thy Sun shines upon Just and Unjust, inspire me with a beneficent Temper towards all Men, and that I may forget that any are my Enemies when any good Office to them shall be in my Power: Let my Behaviour to those under me be mild and gentle, and let me always remember the Sameness of Nature in any State of Servitude and Infirmary, that we have all *one Father*, that *one God hath created us*.

Grant, O Lord, that I may set no ill Example to my Children nor Servants this Day, and let me have thy sweet providential Voice of Joy and Health in my Dwelling, by endeavouring to make it the Dwelling of the Righteous. Lord let thy Grace prevent and follow me in all my Undertakings, that whatsoever I do, I may do it to

the Glory of thee my God, and to the Service of my fellow Creatures. Preserve me from just Shame and Dis-reputation, and give me such Temperance and Moderation in the Use of thy Creatures, that *my Table* may not be a *Snare* to take myself withal, and what should have been for my *Health* be an *Occasion of Falling*. To *overcome* this evil World, give me, O Lord, the *Victory of Faith*; and grant me so to behave *this Day*, that when the Number of all my Days and Years shall be accomplished, I may dwell with thee eternally in thy heavenly Kingdom. This I humbly beg in the Name, and through the Merits and Mediation of thy blessed Son Jesus Christ my Lord and Saviour. *Amen.*

A Morning-Prayer for the Mistress of a Family before she comes of her Chamber.

O HOLY and ever gracious Father, to whom all Things in Heaven and Earth do bow and obey, be pleased to accept this my bounden Duty of Praise and Thanksgiving for thy merciful Care and Protection of me this Night, and restoring to me the glorious Light and Comfort of this Morning. Grant, O Lord, that I may this Day pursue those Affairs which are in my Sphere and Province, with Prudence and Discretion; and avoid those Sins and Provocations which are enough to turn the Course of thy Mercy and Goodness from us. If thou, O Lord should'st leave me to myself I know how weak and insufficient

ficient I shall appear; how unable to save and help myself; but as thou hast created all Things by thy Power, so dost thou preserve and maintain them by thy Grace and Providence; and though dwelling in Heaven, condescendest to regard the Things that are on Earth. Be pleased then, O heavenly Father, to guide me in the Paths of Piety and Virtue, and take me into thy Protection. Let Humility and Meekness be the Ornament and Habit of my Mind, and let me bring forth the peaceable Fruits of thy Holy Spirit, in all my Conversation and Deportment.

Do Thou, O Lord, guide and direct my Steps to thy Honour and Glory, that I may be a Follower of holy and godly Matrons, and that of *devout Women not a few*, these Times like the earlier Ages of the Church may have reason to boast. Do thou, O great and supreme Being, endue me with thy Grace, that by Chastity and Modesty I may be a shining Pattern to my Children, and that I may suffer no Reproach from their Conduct, have no wicked *Absalom* to mourn and lament, by neglecting to give them the Influence of Precept and Example. And finally, O Lord, I implore thy restraining Grace to preserve me from the too glaring Vices of the Age, from every Custom and Mode of Iniquity. If like busy *Martha* the Incumbrances of the World be my Lot, let me not omit the *one Thing needful*, but in Religion and Gospel Knowledge prefer, with

with *Mary*, the better Part, which shall not be taken away from me; Grant that my Repentance for all my Sins, like hers may be sincere and manifest; my Faith in my blessed Saviour strong and lively, and my Love to him for his Redeeming Grace real, and unaffected. Let the Duties of Religion be my constant Practice, and the Heaven they lead to be my chiefest Aim; that I may enjoy the Felicity of a quiet and easy Conscience in this World, and in the next, an Eternity of Joy and Pleasure. Grant this, O Lord, for Jesus Christ his Sake, my blessed Mediator and Redeemer, who hath taught and commanded us as often as we pray, to say:

Our Father, &c.

Another Morning-Prayer to be used by any Person.

O GLORIOUS and infinitely kind Creator and Preserver of Men, who formed the Light and created the Darkness, the one to perform the Offices of Life, and the other to rest from our painful Labours; look down with thy wonted Compassion upon me thy humble Servant here prostrate before thee, confessing thy Mercy and my own Demerits, and adoring and magnifying thy great Providence in defending me from the Dangers of the Night past, and in another Day giving me another View, and Experience of thy Grace and Favour towards me; O teach my Tongue to praise thee continually for thy Good-

Goodness, and declare the *Wonders* that *Thou* dost for the Children of Men. I am sensible, O Lord, that in me *dwelleth no good Thing*, that when I would *do Good*, *Evil* is *present with me*; but thy Grace, O Father is sufficient for me, and thy Power can give Strength to my Weakness; be propitious then, O Lord, to my Prayers and Wishes for thy spiritual Assistance, that my Faith may increase, and the Love of thee be more and more *shed abroad in my Heart*.

Thou alone canst order the unruly Will and Affections of Men, and guide our Steps that we slip not; do thou, O Lord, who hast brought me to the Beginning of this Day, preserve me from all Sin and Danger; and grant that my Doings may be ordered by thy Governance, that what is righteous in thy Sight may be my daily Practice. Grant, O Lord, that neither my Words nor Actions may be offensive to Thee, nor injurious to my Neighbour. Do thou so rule and guide my worldly Affairs and Affections that I may love thee above all Things and never neglect the Time graciously given me for thy Service, and to make my everlasting Peace before I go hence and am no more seen. Teach me so to number my Days, that I may apply my Heart to Wisdom. As in keeping thy Commandments, there is great Reward, let not O Lord, this vain World seduce me to transgress them. Keep thy Servant from any bold presumptuous

lest it gets *Dominion over me*: Cleanse me from my *secret Faults*, those unknown to the World, and perhaps not seen by myself; and enable me to subdue my strong Passions, that I may not grant them a sinful Indulgence. Having the glorious Promises of thy Gospel before me. Assist me, O Lord, with thy Holy Spirit to lay aside every darling and favourite Vice, the *Sin* which doth so *easily beset* us, and guard and strengthen me by thy Grace in the weakest Part, lest I surrender to its Attacks, and the glittering Temptations to Evil prove too powerful for me. Preserve me from all Adversities and Diseases which may afflict the Body, and from all evil Thoughts, which may assault and hurt the Soul, thro' Jesus Christ my blessed Lord and Saviour, in whose Words I conclude my imperfect Petitions. *Our Father, &c.*

A Morning Prayer for a Child.

O ALMIGHTY God and heavenly Father, who by the Mouths of Babes and Sucklings hast ordained Strength, and taught us by thy holy Word that a Child *trained up in the Way* that he should go, when *he is old* will not *depart* from it. Permit me to bless thy holy Name, for that early Instruction in thy Truth and Religion which has been given me by my careful and pious Friends and Parents. What I *see not* through my tender Years, do

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thou O Lord condescend *to teach me*, that I may grow in Grace as in Stature, and in Favour with thee and my Fellow-creatures.

As the Child soon learns to be expert in Wickeness; grant, O Lord, I may chuse the wiser Part, and be as ready to perform thy Will and Commandments, as others to follow the Advice and Enticements of the Wicked. Preserve me, O Lord, in this my Bloom of Life from the Blasts of Vice; and as I may fall in the Spring as well as Autumn of my Days; give me an early Consideration of my *latter End*.

Give me Grace to honour and obey my Parents, that I may *dwell long* in the *Land* which thou, O Lord my God hast *given me*. Grant, that I may answer the natural and innocent Expectations of my Friends, and be diligent in my Studies, and profit from the Learning and Education kindly bestowed upon me: But above all Things, give me that *Fear* of thee, which is the *Beginning of Wisdom*; and let my greatest Improvement be in the Knowledge of thee, the *only true God, and Jesus Christ whom thou hast sent*; that I may have a Wisdom which will turn to my spiritual and chief Good, and which when *entered into my Heart and grown pleasant unto my Soul*, will give me a *Discretion* that will *preserve* me, and an *Understanding* that will *keep* me.

And finally, as the Child is not securer than the Man from the Accidents and Dangers of

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the Night, accept of my Acknowledgement of, and Thanks for, thy Goodness and Protection of me; and enable me, O Lord, to flee the Temptations of this Day to those evil Actions which may cloud the Morning of my Life, and prove the Beginnings of Sin and Sorrow. Defend me by thy heavenly Grace, that *I may continue thine for ever, and daily increase in thy Holy Spirit more and more, till I come to thy heavenly Kingdom,* through Jesus Christ my Lord and blessed Redeemer. *Amen.*

A Morning Prayer for a young Person.

MOST gracious and all powerful Creator, who by the Mouth of that Prince, to whom thou gavest such extraordinary Wisdom and Knowledge, hast commanded us to *remember thee in the Days of our Youth,* and hast mercifully promised that those who *seek thee early shall find thee;* be pleased to hear the Petitions which I humbly offer at thy Throne of Grace, and accept this my Tribute of Praise, and Adoration for all thy Mercies and Favours conferred upon me, whose Days, O Lord, have been few, but thy Blessings innumerable:

I acknowledge it thy especial Goodness that I am not like the abandoned and wicked Youth of these Times, and heartily thank thee for the good Desires and Inclinations which thou art pleased to put into my

Heart in a perverse and adulterous Generation. But, O Lord, the Tempers and Dispositions of Men, like the Things of this World are variable and uncertain: The Morning may be fair and serene, and the Day before Evening overcast and clouded: Youth is fickle and inconstant, heedless and unsteady without thy spiritual Care and Guidance. However now disposed, I cannot trust myself, and have too much Reason to fear, that in this corrupt State of Nature, unless restrained by thy Grace, I shall not be able to persevere in my Duty, and holy Resolutions. Do thou enable me, O Lord, to flee those Lusts and Passions which *quench and grieve thy Holy Spirit*; and keep me from yielding to those worldly Allurements and Enticements, to which we are so much exposed in the Season of Youth.

Grant, O Lord, that I may have a Regard to my Christian Character in all my Words and Actions, and not like the foolish *Indians* with their Gold and Treasures part with my good Name, that valuable Possession for the Toys and Baubles of this vain World. As a Fabrick is much sooner pulled down than built, so is a Reputation more easily lost than gained. Do thou therefore preserve me, - O Lord, in the Whiteness of Innocence; and teach me to despise the *Garment spotted with the Flesh*. Give me Grace to have always Fear
of

of thee, and with young *Joseph*, to run the Hazard of any worldly Disgrace or Sorrow, rather than commit Wickedness, and *sin against God*. Let the Christian Virtues and Graces of thy Gospel bloom out in this Spring of my Age, that I may have my *Fruit unto Holiness*, and the *End everlasting Life*.

EVEN the Prime of my Life, O Lord, is no Offering fit for Thee; How much more unacceptable if I should neglect thy Service till it is come to the Dregs; let me therefore now serve under *thy Banner* whilst I have Health and Strength, that I may *fight manfully*, and be faithful and courageous in my Christian Warfare. O Lord, grant that the Vices of the Age may be my Concern, and not my Practice; that I may do what I can to reform, but never imitate any loose and profligate Sinner; nor enter into the *Path of the Wicked*.

As thou hast been graciously pleased to preserve me from the Dangers of the Night, protect and keep me from the Disasters, and especially from the Temptations of the Day, that I may employ it to thy Honour and Glory, in a diligent Application to the Business assigned me, not forgetting the Care of my *Soul*, for which nothing can be given in *Exchange*, and which is to live for ever in an Eternity of Misery or Happiness. These Things I humbly beg in the prevail-

ing Name and Words of thy dear Son, my Lord and Saviour *Jesus Christ*.

Our Father, &c.

A Morning Prayer for a Servant.

O MERCIFUL Lord, Creator and Preserver of all Men, who hatest nothing that thou hast made, and with whom is no respect of Persons, accept my *humble Mite* of Prayer and Praise amidst the *greater Offerings* which are presented unto Thee. Thou, O Lord, art the Judge, and not we ourselves, of what is fittest for us, *thou puttest down one and settest up another* in this World, but thro' the availing Sacrifice of thy Son's Blood, has caused a *Heaven* to be open at last for *all Believers*, where we shall be upon an Equality, and eternally rest from all our Labours. I thank Thee, O Lord, for giving me a Mind suited to my Condition, and beg the Continuance of thy Grace, to be patient and submissive to the Station thy wise Providence hath assign'd me. Grant that I may do the Duties of my Place with Chearfulness, Diligence and Fidelity, that I may not serve with *Eye-service*, nor that any Thing culpable may be laid to my Charge.

As Thou hast graciously raised me from the comfortable Sleep and Refreshment of the Night, grant me, O Lord, my Health and Strength this Day, and inspire me
with

with that Humility which becomes my State and Distance. Remove far from me all Falsehood, Wrong and Deceit, and as the *Ox* knoweth his *Owner*, and the very *Beasts* their *Master's Crib*, grant I may be just in all my Words and Actions, grateful and affectionate to those from whom, under Thee, I receive my Bread and Support. Let me never experience the shameful and fatal Consequences of Pride and Idleness, but grant I may always behave as in thy Presence. Thou art the Great Lord and Master of us all who art righteous in all thy Ways, give me Grace to take heed to mine, that I *offend* not with my *Tongue*, and if *abused* and reviled, that I revile not again.

Let my leisure Hours be employ'd in the Concerns of my Soul; let me not be a Lover of Pleasure more than a Lover of Thee my God, but let thy Church, and the Duties of thy holy Religion, be my chief Delight and Recreation. Let me rejoice in that Day of Rest which Thou hast mercifully appointed for the lowest Class of thy Creatures, and be *glad* when it is said unto me, go unto the *House of thy God*, to worship the Great Lord and God of Sabbath. With my Labours for the Necessaries of this Life, grant I may also work out my own Salvation, that tho' *poor* amongst Men, I may have a Place in thy celestial Mansions, and partake of the In-

heritance of the Saints in Light, thro' the Merits and Mediation of him who died for us all, *Jesus Christ* our Saviour, who tho' in the *Form of God* took on him the *Form of a Servant* and by whose *Poverty we are made rich*; to him with Thee, O Father, and Holy Ghost, be Glory and Praise, both now and for ever more. *Amen.*

EVENING PRAYERS

For the foregoing Persons.

O GOD from whom *every good and perfect Gift cometh*, and by the Inspiration of whose Divine Spirit, every religious Act is performed, I laud and magnify thy adorable Grace in directing and lifting up my Eyes to thee, before they are closed in Sleep, that Picture of our Dissolution: Be graciously pleased to take me into thy Divine Protection, and grant that without Excess or hurrying Dreams and Agitations of Soul, I may quietly take that needful Rest for which, in thy Mercy, Thou wast pleased to create the Night. *How manifold are thy Works, in what Wisdom hast thou made them all?* What proper Times and Seasons hast Thou ordained for the different Employments and Services of thy Creatures? Tho' it is pleasant for the Eye to behold the Sun; yet how gracious and providential, to order that great Body

to

to withdraw his chearful Rays, and cast a gloomy Shade upon all Nature, that our Eye-lids may slumber, and our wearied Bodies cease from their Labours.

How happy the true Christian, whose Faith and Hope being in thee, who having nothing to fear from himself, from that evil Conscience, which in Solitude and Retirement will always give its Upbraidings and Accusations, can *lie down in Peace and take his Rest.* Thou, O Lord, making him *sleep and dwell in Safety!* But what shall I say, or how lift up my Heart unto Thee, who so largely partake of the sinful Frailty and Corruptions of Nature, and have vilely and ungratefully rebelled against Thee? How many have I added this Day to my former Transgressions, and what little Regard have I paid to thy Will and Commandments? How many Blessings have flowed from Thee? How few Returns of Praise and Thanksgiving from me the unworthy Receiver of thy Benefits? How much readier art thou to grant, than thy Creatures to pray, and how little of my Time; how few of my Thoughts have I taken from the World to contemplate on thy merciful Providence?

But thou art a God, full of loving Kindness and Compassion, of Forbearance and long Suffering: In those gracious Attributes, and under the Cross of *Christ*, I humbly rely for Pardon and Forgiveness, having nothing to offer on my Part, but the Tears of Repentance and Pur-

pose of Amendment. O make me a *clean Heart*, O Lord, and *renew a right Spirit* within me: Let not Iniquity be my Ruin, nor the Follies of the Day render this Evening Sacrifice of Prayer unacceptable to Thee, but spare me, O Lord, spare thy Servant, redeemed with the precious Blood of thy dear Son, and be not angry with me for ever.

From all the Mischiefs and Dangers of this Night; from Robbery, Murder and sudden Death, good Lord deliver me, and grant that spiritualiz'd from all sinful Propensities of *Mind*, as in the great Morning of the Resurrection, from all the gross Corruptions of this *Mortal Body*, I may arise Tomorrow to Newness of Life, and from lying down in the *Dis honour* of Sin, be raised to the greatest Glory in this World, to that of a new Creature in *Christ*, with new and holy Thoughts and Affections. Grant that the Fear of this World may be changed into a Fear of thy Displeasure, and the Love of Riches, to an Affection for Things above; and this, I beg, thro' *Jesus Christ*, my blessed Lord and Saviour. *Amen.*

An Evening Prayer for the Master of a Family.

O LORD and heavenly King, who hast thy Dwelling on high, and yet be-
holdest the Things that are in Heaven and Earth, regard the Supplications of thy
faith-

faithful Servant, now on my Knees before Thee, imploring thy Pardon for all the Sins which I have this Day committed in Thought, in Word, and in Deed, and the Duties which I have as shamefully omitted to Thee, my Neighbour and myself. O Lord, to Thee *belongeth Mercy and Forgiveness, but to me Confusion of Face*: O cast me not away in thy Displeasure, nor be extreme to *mark*, so as to punish what I have done *amiss*. As we do not stand more in need of Sleep and Refreshment than of thy Care and Protection; lighten Thou my Darknes, I beseech Thee, O Lord; and for the Love of thy Son, my Blessed Redeemer, defend me from the Perils and Accidents of Night; keep me under the Shadow of *thy Wings*, and I shall be safe under thy Feathers; *thy Faithfulness and Truth will be my Shield and Buckler*.

Do Thou forgive the Flights and Passions of my sinful Nature, my Adherence to the Sin which *so easily besets me*, and in favour of which there is a Party within false to the true Interest of the Soul.

O thou gracious and merciful Being, by whose divine and spiritual Assistance thy Servant *David*, kept himself from his Iniquity, and yet was sometimes seen under the Cloud of human Infirmary, yielding to his leading and predominant Passions: Grant me his godly Sorrow and Repentance, and that as we are all too prone to the *one*, I may imitate the
other

other. Lord, I have strayed from thy Gospel Precepts, and when thy Church has summon'd me to Prayer been a lost Sheep from the Christian Flock; but do Thou bring me Home, O gracious Father, that my Conversion may give Joy to thy *Angels in Heaven*, and my Fellow-Christians the Pleasure of seeing me that was *dead, alive again*; that was *lost happily found*, and restored.

I might plead the Hurry and Business of Life as a necessary Avocation from my Spiritual Duties, and I know, O Lord, that Thou wilt have *Mercy* before *Sacrifice*, and art not displeased with those who are negligent to *provide for their own*; but thou *searchest the Heart*, and the Reins, and knowest the Opportunities I have had and neglected: Thou knowest the *Time* I have given to the World, and my temporal Enjoyments, *Part* whereof might have been dedicated to thy Service. Thou art Omniscient and Omnipresent, and can tell whether the Care of the Body or the Soul has been most my Study and Concern: O Lord, I submit to Thee, as an impartial and merciful Judge, and beg thy Acceptance of my Grief and Humiliation for the Errors and Transgressions of the Day past.

As unworthy as I have been, Thou hast hedg'd me round with thy Providence; Gratitude as well as Duty call for my Return of Praise and Thanksgiving, for thy watchful

ful Preservation of my innocent Offspring and Family. Extend thy accustom'd Goodness to us all in the approaching Scene of Darkness and Silence, and grant that no Evil may approach us. Do Thou add to my Labours for the Bodily Maintenance of my Family, my Endeavours for their Souls Welfare, and give them thy Grace and Blessing, of much more Use and Importance than the *Meat* that perisheth: Grant, that I and my House may lie down in thy Fear and rise in thy Favour, till there shall be no more Night, nor Obscurity, but a glorious and everlasting Light and Felicity; when the *Pleasure* of seeing the Sun here, will be increased to the much higher Bliss, of beholding eternally the *Sun of Righteousness*, with that *healing in his Wings* which has brought us from a Cloud of Fears to his glorious and happy Mansions. To him with Thee, O Father, and the Holy Ghost, be all Honour and Praise this Night and for ever more. *Amen.*

An Evening Prayer for the Mistress of a Family.

OBLESSED Lord, my great Redeemer, and very God of very God, who from the domestick Cares and Concerns of Life hast brought me to thy Feet, not to hear like pious *Mary*, but do my Duty to Thee. I humbly adore Thee for thy Gospel Light dispens'd to the whole Christian World, which

which illuminates and comforts us in this mortal Life, and conveys to us joyful Ideas and Hopes of a better. Permit me to add my thankful Sense of thy Goodness still vouchsafed unto us, for thy gracious Intercession for thy Church in Glory, and the availing Plea of thy painful Cross, in Pardon and Atonement for our natural Frailties and Infirmities.

What shall I render unto Thee, O thou Saviour and Lover of Souls, for such thy Mercy and Favour to us? The sacred Scriptures which *testify* of Thee, which are able to make us *wise unto Salvation*, shew us our Duty, and what the Lord requires of us, and thou hast placed them in the glorious Rank of thy *Friends* who keep thy *Commandments*; Grant that I may always do *Justice*, love *Mercy*, and walk *humbly* with my *God*; obey thy Precepts of Love and Forgiveness, even of my greatest Enemies, and comparatively, as far as I am able, be *perfect* as thy Father which is in Heaven is *perfect*.

Inspire my Mind with thy Grace to assent to the unfeigned Truth of thy Gospel Propositions, and grant me to walk in the pure Paths of thy holy Religion, in well-grounded Hopes, tho' not *by Sight* of thy future Crown of Righteousness. Thy Heaven is open to all Believers, tho' the weak Eye of Nature cannot look into it, nor be fully sensible of its Joys, till we *know* even as we *know*

known. There is Truth and Faithfulness in thy Promises, in thy divine and unerring Nature, tho' the dim and eclips'd Light of human Reason cannot ascend the Height. Lord, I *believe*, help thou my *Unbelief*, and so encrease my Faith and Love of Thee, that no Affection to the World and the Things thereof, may ever draw me from my Duty to Thee. By thine Agony and Bloody Sweat, by thy Cross and Passion, by thy Death and Burial, thy glorious Resurrection, and Ascension, forgive me, O Lord, the Sins and Omissions of the Day past, and into thy Hands I commend myself this Night as into the Hands of a merciful Redeemer.

Do thou who *beld* up thy Apostle *Peter* in the *Water* stretch out thy Hand to save and protect me from all Evil this Night, and to raise my *sinking* Spirits in a view of my Danger without thy powerful Grace and Assistance, do Thou, O Blessed Lord, who rebuked thy own Disciples, and bid them *suffer* the *little Children* to come unto Thee, take into the Arms of thy Mercy my little *helpless Offspring*, and plant that Engine of Divine Grace and Providence around our Dwelling, as may defend us from all Enemies, Spiritual and Temporal. Keep me in *perfect Peace whose Mind is stay'd on thee*, and let me not in the Darkness of the Night, or my own Ignorance, lose the *Light of thy Countenance*; all which I humbly ask
in

in thy excellent Form of Words, with which I
end these imperfect Prayers.

Our Father, &c.

An Evening Prayer for a Child, or young Person.

O GOD who art the Author of Youth and Age, and despiseth neither the Inability of the one, nor the Infirmities of the other, but commandest us in all Circumstances and Seasons to call upon Thee; accept this lifting up of my Hands as an *Evening Sacrifice*, and grant, that *offered* up in thy Son's Name, it may obtain from thy wonted Grace and Clemency Pardon and Forgiveness of all my Sins, those especially which I have this Day committed against Thee (*here mention Particulars.*) I know, O Lord, that I am shapen in Wickedness, and that in Sin my Mother conceived me, but do Thou, O gracious Father wash out the Stains of my corrupt Nature.

Thou art pleased to permit us in our tender Years to come unto thee, and forbiddest us not to approach thy Mercy Seat; Be intreated then, O Lord, to look with an Eye of Pity and Compassion upon my Youth, not remembering the Follies and Frailties of that unguarded State, but guiding me by thy Holy Spirit, that I may avoid those Rocks and Quicksands which the Enemy of Souls has placed in this dangerous Road of Life. Tho' my *Morning* is cloud-

ed with many inconsiderate and incautious Actions, and I have already begun to transgress thy holy Commands; yet thy Grace can so alter and fashion my Mind, that my Day of Life may be still *fair* and *serene*, and I may tread in the Path wherein I shou'd go, and which when old I shall not depart from. Whatever I am to suffer in this *Valley of Tears*, it is the sincere Desire of my Soul to be a *Child of God*, and an *Inheritor of the Kingdom of Heaven*. To that End let thy Grace prevent and follow me, that *weeded* from all youthful Heats and Passions, the *Seeds* of Faith, Piety and Virtue, *sown* by thy Gospel, may so *grow* up and *increase*, that I may arrive to the Measure and Stature of *Christ*.

And as during this mortal Life we stand in need of Temporal as well as Spiritual Blessings; I humbly implore the Protection of thy good Providence in the perious and dangerous Season of Night; Grant that no Enemy approach to hurt me, nor evil come nigh this Dwelling. Bless and preserve those, upon whom under Thee I depend for my Support and Maintenance; the kind Parents, Friends and Relations, to whose Care thy Providence hast assign'd me. Give them an unfeigned Love and Affection for Thee, and an humble Awe and dread of thy Divine Power: Grant that they may study thy Will and Pleasure in all their proceedings, that their *Lips* may speak no
Guile,

Guile, nor their *Hands* commit *Wickedness*,
That I may have the great Pleasure and most
substantial Honour of a sober religious Pa-
rentage, moving me by Example, as well
as Precept, to Virtue and Religion.

Bless this Nation, O Lord, in the Prefer-
vation of all its Governors and Rulers, and es-
pecially in the Defence and Protection of our
Sovereign Lord King *George*, and all the Royal
Family: Bless all Tutors, and all Schools,
and Seminaries appointed for the Education
of Youth; and grant that every one on whom
'tis bestowed, may by diligent Application
make due and proper Improvements; but let
me chiefly, O Lord, improve in spiritual
Knowledge always ruling myself after thy
Word. Grant me patiently to submit to any
Yoke thou shalt order in my *Youth*, nor ever
lift up myself against any necessary and pro-
per Discipline.

Be graciously pleased to make my Heart
that *good Ground* for thy Word, which may
bring forth *sixty or a hundred fold*: Sanctify to
me every temporal Blessing, let thy Grace
restraining me from Pride, and inspiring me
with Humility be added to any Fortune
may be born or succeed to; and give me
that *Wisdom* which thy holy Word proclaims
to be *good* with an *Inheritance*.

And with the Mercies and Favours thus
humbly implored, be intreated to accept of
my Praises and Thanksgivings for all thy
past Favours and Kindnesses, especially for
thy

thy Goodness and Preservation this Day. And now I commit my Soul and Body to thy Mercy, who hast created and redeemed me, and humbly hope for such a continual and divine Assistance, both temporal and spiritual, as may preserve me from all Evil in this World, and finally bring me to thy everlasting Rest, thro' his prevailing Merits who hath died for me, *Jesus Christ*, my Saviour, in whose Name and excellent Form of Words, I further call upon Thee, saying,
Our Father, &c.

An Evening Prayer for a Servant.

O BLESSED Lord God, who *out of the Deep* heardest *David* thy Servant when he called upon thee; incline thine Ear to thy humble and faithful Creature now prostrate before thee, and imploring thy Blessing, and Defence from the Perils and Dangers of the Night. Thou hast ordained, O Lord, that *Man* should go forth to his *Work* and to his *Labour* untill the *Evening*, and then art pleased to afford him a refreshing Rest. I magnify and adore thy holy Name for such Display of thy Goodness and Loving-kindness towards us, and beg thy Grace that I may not abuse such Blessing by Sloth and excessive Indulgence of myself in Sleep, inconsistent with my Station in Life, and the Justice due to my earthly Master and Supporter.

Be

Be pleased, O Lord, to forgive and pardon the many Sins and Transgressions of this Day, [*Here mention the Particulars.*] the Opportunities I have neglected, amidst all my Hurry and Business, of *lifting up my Heart* to thee. O Lord, I repent, and am heartily sorry for all my Misdeeds, those Sins and Provocations which in Opposition to thy Laws, and Checks of my own Conscience, have committed against thee. O teach me to bring forth the *Fruits meet for Repentance*, that I may for the future consider one of the great Ends of my blessed Saviour's coming, that *Grace of God, teaching us to deny all Ungodliness and worldly Lusts, and to live soberly, righteously and godly in this present World*: Let his precious Blood, O Lord, cleanse me from all Unrighteousness, and that turning from the Wickedness, which I have committed, and doing that which is lawful and right, I may save my Soul alive. Do thou restrain me, O Lord, by the Inspiration of thy pure Spirit from all approbrious Speech and Language to my earthly Masters and Superiors, and that, *not answering again*, I may patiently submit to their Reproofs and Admonitions. Bless and preserve this Family from all Evils and Misfortunes, and reward their Goodness, and Humility and Charity to me, by shewing *some Token* of thy Providence unto *them for Good*.

Accept the humble and thankful Offering of my Lips and my Heart, for thy merciful Providence

vidence towards them and me this Day, and never suffer thy Benefits and Goodness to slip my Memory. Give me such a constant and grateful Sense of thy Love and Notice of me in this my poor and low Station, that I may not yield to any Temptations which may seduce and draw me from my Duty and Service to thee. Make me to reflect in my Servitude and Poverty on the Riches of thy redeeming Grace, on the high Honour of being tho' a *Servant*, yet a *Son* of thy Love in *Jesus Christ*; that the Sweetness and Satisfaction of the *one* may reconcile me to the Hardship of the *other*, and make me cheerfully and submissively resign to the Lot and Circumstance thou hast pleased to order me, waiting for the happy Time and glorious Appearance of the Lord *Jesus Christ* when he shall come to remove all Difference and Distinction amongst Men, and reward every one according to his Work. These Things, O Lord, with whatever else thou see'st necessary and convenient for me: I humbly beg, in the Name and Words of thy dearly beloved Son, my adorable Saviour and Redeemer.

Our Father, &c.

A Prayer at any Time of Day.

O BLESSED Lord, who didst give thy Servant David Grace at *Evening* and *Morning*, and at *Noon*, to call upon thee, and thou hearest his Voice; hearken to me my King and my

my God, and accept of this humble and short Address to thy divine Majesty, in the midst of the Hurries and Cares of the Day, wherein, for the Sin of Man, thou hast ordered him by *the Sweat of his Brow to get the Bread* necessary for his bodily Sustenance. Be pleased, O Lord, to give me thy Blessing, and always prevent me with thy Grace and Favour. Let the Remainder of this Day, and of all my Time be employed to the Honour of thy great Name, that *whether I eat or drink, or whatever I do, I may do to the Glory of God.*

I magnify and adore thy gracious Providence for the Protections thou hast already granted me, and humbly beg the Continuance of thy Goodness and Loving-kindness towards me. Grant me thy Forgiveness, O merciful God, of all the Errors and Omissions of my sinful Life; and those Things, which, for my Unworthiness I dare not, and for my Blindness, I cannot, ask, vouchsafe to give me, for the Worthiness of thy Son *Jesus Christ*, my Mediator and blessed Redeemer. *Amen.*

A General Form of Prayer and Confession, which may be used at all Times.

O ADORABLE Lord, and everlasting God, who art easy to be entreated, kind unto the Unthankful, and takest Pleasure in the Prosperity of thy People; have mercy upon me

me thy sinful Creature, and hear my humble Petitions, when I lift up my Hands to thee for Mercy. Let not my Lord be angry, if I who am but Dust and Ashes presume to utter by Wants before thee. Enter not into Judgment with thy Servant, O Lord, for in thy Sight of all Men I have the least Reason to be justified. Though washed in thy holy Fountain of Baptism, I am again polluted with actual Sins, and am ashamed to lift up my Face unto thee.

I neither *remembered* thee as I ought in the Days of my Youth, nor am yet arrived to such Years of Discretion, as to avoid and forsake Sin, and live in a constant and uniform Obedience to thy Will and Commandments. I have very slightly performed, or shamefully neglected the Duties of my great Calling, and the Fear of Man hath prevailed against the Fear of thy divine and infinite Majesty. I have not only omitted what thou hast commanded, but carelessly committed what thou hast strictly forbidden; and what can I expect from thee, O Lord, who art of purer Eyes than to behold iniquity, but to have my Portion with hypocrites. But there is Mercy with thee, who desireth not the Death of a Sinner, but rather that he should turn unto thee and live. O thou therefore, O Lord, look upon me with thy usual Indulgence, and let not Iniquity be my Ruin.

To

To see the Goodness and Merits of thy Son's Sufferings, and that I may adore his Redeeming Love, open my Eyes give me a View of my sinful Self; and that I may abhor and forsake those Transgressions which were the Cause of his bitter Agony and Passion. From the bloody Print of his Nails, and through his pierced Side give me, with *Thomas*, a View of my Lord and my God: it is through those Wounds alone, that I can expect to be *healed*, and have nothing but the *Blood* shed upon the *Cross* to plead with thy offended Justice. Receive me, O my God, and be reconciled to me through the Satisfaction of that Sacrifice for Sin, and for the Sake and Merits of my dear Redeemer, lift up the Light of thy Countenance upon, and restore me to thy Grace and Favour; lead me in the Way of Righteousness by thy Holy Spirit, and enable me by his Influence to walk therein.

Grant, O Lord, that neither the Enticements nor Threatnings of Men may draw me from thy Service, but that I may persevere in the Faith and Practice of thy holy Religion till the *Days of my appointed Time* are finished, and my *great Charge* cometh; that I may have that *Peace at the last* proceeding from a Conscience void of Offence towards thee, and my Neighbour; and that having lived in thy Fear, I may die in thy Favour, rest in Peace, and rise by thy Power to Glory and Immortality. And as thou art pleased

thy Gospel to promise the Addition of worldly Necessaries and Conveniencies to those who seek first thy *Kingdom* and the *Righteousness* thereof, remember me also in the temporal Blessings of thy Providence.

Give me, O Lord, Health of Body, that Disease and Infirmary may not disable me from attending the publick Worship of thy Church, nor hinder my Performance of those solemn Duties which thou hast ordained and instituted therein. Grant, O Lord, that I may have Contentment in the Station thou shalt please to place me, and no Ambition above the *Food* and *Raiment* which thou shalt judge *convenient for me*. Preserve to me those *Senses* thou hast been pleased to bestow upon me, and deprive me not of that *Reason* for which thou hast so much exalted the human above the brutal Nature.

Give me Grace, O Lord, not to set my Heart on the Things of this Life, but on the Things which are above; that instead of being under the continual *Fear* and *Bondage* of Death, I may chearfully expect it, and find it a Passage to my everlasting Peace. Accept of my Prayers for those who *cannot* *will not pray for themselves*; for the Conversion of all Jews, Turks, Infidels, and Hereticks: Let thy continual Mercy watch over and defend our pure established Church; cover her miter'd Head in every *Day of* *battle*, and protect her in all Dangers and oppositions, from all her open and secret
E Enemies

Enemies. Give us, O heavenly Father, a truly *Catholic* and *Christian* Spirit, to love, and think, and speak respectfully of all those who *differ* and *dissent* from us, giving them Grace to *fear* thee, and *work Righteousness*, that they may be *accepted* by thee, and that we may all meet and dwell together at last in the *Church* of thy blessed Son *triumphant* in Glory Give thy Blessing to the *Propagation of the Gospel* in the *unlighten'd* Corners of the Earth, that all may be brought to the Knowledge of thee their God and *Jesus Christ* whom thou hast sent, that they may no longer *sit in Darkness* and the *Shadow of Death*, but *thy Way* be known upon *Earth*, and thy saving Health amongst all *Nations*.

Give to all Christians the primitive Purity and Inoffensiveness of thy first Apostles and Servants, and put a Stop to those Crimes which are the Practices and Disgrace of the present Age. Bless those Governors and Rulers whom thou hast placed over us, and especially our Sovereign King *George*, and his illustrious Family; preserve him from Danger, Conspiracy and Rebellion, and let him reign in the Hearts of an obedient and affectionate People. And to aid us in all holy and Christian Duties, Bless the Clergy of this Land; let them be *Examples* of Simplicity, Humility, and all the Virtues and Graces which they *teach* others; that their *private* Conversation may do an Honour

their *publick* Character, and the Gospel of Christ spread and increase, by the Innocence and Purity, the brotherly Love and Christian Deportment of the *Ministers* thereof. Preserve, O Lord, the *Relations* between Pastors and People, and keep us stedfast and unmoveable, that we may not, like Children, be *tost to and fro*, by any *Wind of Doctrine*.

Finally, O Lord, send thy Blessing upon all those, to whom I am bound in Love and Affection, by special Relation and Affinity. [*Here mention particular Friends, &c.*] Succour the afflicted, O Lord, and give them Patience under all their Sufferings. These Prayers, to which I humbly add, my Praises and Thanksgivings for all thy past Mercies, be intreated to accept in the Name of that blessed Person *Christ Jesus* our Lord, who hath taught and commanded us, as oft as we pray, to say, *Our Father, &c.*

AS it hath pleased God to place us in different Stations and Circumstances, and to give some more Leisure and Opportunity than others to perform the important Offices of Religion; I would heartily recommend to such, to proceed from the great Work of Prayer to other holy and spiritual Employments

that their Conversations may be in Heaven, and their Thoughts and Affections unriveted from this vain World, which can promise us no Enjoyment of any Thing we possess, and which the daily Instances of Mortality prove to be no abiding Place for us. The spiritual Life will be found on Experience to be the happiest; and no Heart can conceive, nor Tongue express, the Tranquility of that Mind which is staid on God, which is prepared to meet him in all his Dispensations, and is so full of Faith in his Promises, as to receive the Arrest of Death, without extraordinary Perturbation and Uneasiness.

And in Order to this, I would recommend the spending of some Time every Day in Reading and Meditating the holy Scriptures, turning to those Places, where the wonderful Operations of divine Providence in favour of godly Men are recorded; and in particular, I would exhort them every Morning after Prayer, to read the sacred and most moving History of our blessed Lord's Passion and Sufferings, which would warm their Hearts, and fill their Souls with the Love of God for his merciful Redemption, and let them see the heinous Nature of Sin, which could not be remitted without the Blood of Christ on the Cross. This will acquaint them with themselves, shew them what they are by Nature, and what they are made by the Grace of the Gospel, till by Degrees the Love of Christ will constrain to Virtue and Innocency, and the fervour of Conversation; and they will

good and virtuous, upon a much higher and better Principle than THE MORAL FITNESS OF THINGS.

How beautiful is the Description of the Primitive Christians? How did they live and love one another? And by having often Recourse to Heaven in Prayer and other devout Exercises, how were their natural and sensual Passions subdued? how careful in their Words and Actions, neither to offend God nor Man? The pious Antients pray'd seven times a Day, and it seemed indeed, their Meat and Drink to do the Will of God.

But as the World now is, such a Spirit of Devotion seems quite evaporated; and those who are the least incumbered in Life, unhappily shew the least Inclination to religious Duties, and rejoice in their Leisure and Fortune as Opportunities given them to indulge themselves in the Pleasures and Vanities of Life. Many, on the other Hand, would frequently perform, but are detained from their Duties by the pressing Necessities and Cares of the World. Now as the Christian Religion has not any Design to lay a grievous Burden upon its Professors, and is intended for the Good and Welfare of Human Society, as well as of our immortal Souls; as it seeks not to hinder the relative Duties of Life; nor call us from the necessary Duties and Offices of our worldly Stations. To such who have not frequent Opportunities to pray, &c. I would recommend in the midst of their Trades, Callings, and Professions,

sions, the lifting up their Hearts often to God in some apt Sentences of Scripture suiting their respective Circumstances and Stations, for which Purpose, I have added to the foregoing Forms of Devotions for private Persons, some short Prayers and Ejaculations to be used at any intermediate Time of Day as follow.

In the midst of Business and Fatigue.

LORD, I am *careful and incumber'd* about many Things; I know that *one Thing* is needful for me, and I chuse in my Heart the *better Part*, which will not be taken away from us.

O Lord, give me Grace to make my great Calling and Election sure.

Prevent me, O Lord, in all my Doings with thy most gracious Favour, and further me with thy continual Help.

Incline not my Heart to any evil Thing, and teach me to make much of thy Law.

The Lord bless me and keep me; the Lord make his Face to shine upon me, and be gracious unto me.

In our Trade and Dealings, the following Sentences and Ejaculations may be used, or what Part of them Time will permit.

THE Lord is righteous in all his Ways, and holy in all his Works: O let me keep

keep Innocency and do the Thing that is right, that I may have Peace at the last.

Lord, who shall dwell in thy Tabernacle, or rest upon thy holy Hill?

He that leadeth an uncorrupt Life, and doth the Thing which is right, and speaketh the Truth from his Heart: He that hath used no Deceit in his Tongue, nor done Evil to his Neighbour, and hath not slandered his Neighbour: He that sweareth unto his Neighbour and disappointed him not, tho' it were to his own Hindrance.

Whoso doth these Things shall never fall.

He hath shewed thee, O Man, what is good, and what doth the Lord require of thee, but to do Justice, and love Mercy, and walk humbly with thy God?

O let me not give myself to Wrong and Robbery, if Riches increase that I may not set my Heart upon them.

Let me praise thee continually for thy great Mercies; yea, let all the People praise thee.

So shall the Earth bring forth her Increase, and God, even our own God shall give us his Blessing.

Our Sons shall grow up like tender Plants, and our Daughters as polished Corners of the Temple.

Then shalt thou see thy Children's Children, and Peace upon Israel.

There shall be no Leading into Captivity,
and no complaining in our Streets.

Blessed are the People who have the Lord
for their God.

When you are going out.

PRESERVE me, O Lord, for in thee
have I put my Trust.

Who shall harm us if we be Followers of
that which is good?

Lead me forth in thy Truth, for thou art
the God of my Salvation.

The Lord shall preserve me from all
Evil; yea, it is even he that shall keep my
Soul.

The Lord is on my right Hand, therefore
I shall not fall.

At your Return Home.

PRAISE the Lord, O my Soul, and all
that is within me, bless his holy Name.

Who so feareth the Lord, Mercy embraceth
him on every Side.

Rejoice in the Lord, O ye Righteous, for
it becometh well the Just to be thankful.

The Eyes of the Lord are over the Righteous,
and his Ears are open to their
Prayers.

Thou art about my Path, and spiest out
all my Ways.

I will

I will thank thee, O Lord, for thou hast blest me in my going out and coming in.

I will magnify thee, O God, my King, and praise thy Name for ever and ever.

For an Apprentice or Servant, when enticed from his Master's Service into any improper or unlawful Pleasures.

MY Son if Sinners intice thee, consent thou not.

Enter not into the Path of the Wicked.

Have no Fellowship with the unfruitful Works of Darknes, but rather reprove them.

Thou lovest Righteousness and hatest Iniquity. How can I do this Wickedness and Sin against Thee? Fornication, Adultery and Uncleanness, let it not once be named amongst you as becometh Saints.

Rejoice O young Man in thy Youth; and let thy Heart chear thee in the Days of thy Youth, and walk in the Ways of thy Heart, and in the Sight of thine Eyes; but know thou that for all these Things God will bring thee to Judgment.

Evil Communications corrupt Good manners.

Whosoever is wise will ponder these Things, and he shall understand the loving Kindness of the Son.

The CONCLUSION.

THE Grace of our Lord *Jesus Christ*, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. *Amen.*

FAMILY PRAYERS.

For every Day in the Week.

Preparatory Collects for the Lord's Day.

ALMIGHTY and everlasting God, who art always more ready to hear than we to pray, and art wont to give more than either we desire or deserve, pour down upon us the Abundance of thy Mercy, forgiving us those Things whereof our Conscience is afraid, and giving us those Things which we are not worthy to ask, but through the Merits and Meditation of *Jesus Christ*, thy Son our Lord. *Amen.*

O ALMIGHTY and most merciful God, of whose only Gift it cometh, that thy faithful People do unto Thee truly and laudable Service; grant we beseech Thee, that we may faithfully serve Thee in this Life, that we fail not finally to attain thy heavenly Promises thro' the Merits of *Jesus Christ*, our Lord. *Amen.*

A Prayer

A Prayer for Sunday Morning.

O GOD the Fountain of all Mercy, who preparest for them that love Thee such good Things as pass Man's Understanding, we praise and magnify thy glorious Name for the gracious Opportunities thou art pleased to give us to perform our spiritual Duties, and mind the Things which belong to our everlasting Peace. How excellent is thy Name in all the World, who of the Time which thou hast given to thy Creatures to labour in the necessary Offices of Life, hast reserv'd so small a Part to thyself, *one* Day in *seven* for thy especial Worship and Service; O give us thy Grace, always to obey thy divine Command, and remember thy Sabbath, to keep it holy.

May it please *Thee*, O Lord, to give us an hearty and sincere Repentance of all our past Omissions, to *forgive* us all our Sins, *Negligencies* and *Ignorances*, and endue us with the Grace of thy holy Spirit, to amend our Lives according to thy *Word*, which we are now going to hear from the Minister and Dispenser thereof, in thy holy Church. Grant that we may receive it with *pure Affection*, and without Prejudice, that our Minds may be prepared and compos'd; that with a fixed and devout Attention to the sacred Business of the Place we may appear in thy House; and with an awful Sense of thine Infinite Majesty and Greatness,

Greatness, bow ourselves before the *most high God*. O Lord, who are sufficient for these Things that dwell in Houses of Dust? And what being so low, so frail, and impotent as Man, can pay the Worship and Service which is due to thee, the *holy one* that inhabiteth *Eternity*? Who are we, that like *Abraham* we should take upon us to speak unto thee, who may not only say, to *Corruption*, *thou art my Father*, and to the *Worm*, *thou art my Mother and my Sister*; but are also more vile and contemptible, as Sinners, than the meanest Insects; they answer the Ends of their Creation, but we, for the most part, few or none of the Purposes for which moral Beings were made and created. We are the only Creatures in this sublunary Orb, that have disobey'd our Creator, who live in Sin, and cherish the one thing hateful and disagreeable to the Purity of thy Divine Nature.

Happy for us, O Lord, that thou *knowest* and *remember'st* that we are but *Dust*; with thee we are sensible there is plenteous Redemption; to thee belongs Mercy and Forgiveness, though we have rebelled against thee; and to thy Throne of Grace we are now approaching in our Time of Need, to call upon thee for Pardon in the acceptable Voice of thy Church, the sacred Habitation of thy Holiness, the Place *where thine Honour dwelleth*. Thou, O Lord, art present in all Places, and the whole Fabrick of Heaven and Earth as built by thy Power, and maintain'd

maintain'd by thy Wisdom and Goodness may be called the Seat of thy Omni-present Majesty ; but thou art said to be especially present in thy holy Temple, in the Place built for thy Name, and which, separated from common Use, a * great Father most aptly stiles the *Earthly Palace of God*.

In the *Temple*, our Blessed Saviour in his Infancy was brought to be presented unto thee, and *there* we may hope for thy more immediate tho' invisible Presence. Let all the *Earth keep Silence before thee, and keep their Feet* when they go into *thy House*, that they offer not the *Sacrifice of Fools* who consider not that they *do Evil* ; let them behave with that Reverence, Humility and Holiness which *becometh thy House* for ever, and with that Silence as to worldly and vain Affairs, which consists with the spiritual Employment of God's Worshippers in *Sion*. *There* thy Word, the great Oracle of Truth is declared, *there* the blessed Sacrament our Christian Passover is prepared and administered, and *there* we humbly hope for thy Blessing, and particular Regard, from the gracious Promise made to thy Servant *Moses*, that in *all Places* where thy Name is recorded thou wilt *come unto thy People and bless them* ; *How glad* therefore should we be with thy Servant *David*, *When it is said unto us, let us go into the House of our God*.

We most humbly thank thee, O merciful
Father,

* St. Chrysostom.

Father, that thou hast preserved and kept us this Night, and given us another Sabbath to honour thy Holy Name and thy Word, and to worship thee in the *Beauty of Holiness*. As Life is short and uncertain, and in the *Pit no Man can remember thee*; give us, O Lord, the Wisdom and Grace whilst we have Health and Strength to consider our *latter End*, and not neglect the weighty Concerns of Eternity. If Sinners entice us, let us never consent to any Breach or Pollution of thy Sabbath. And give thy Magistrates Grace, to correct and punish all Abuses and Prophanation thereof. And make us all know and think that no *Sight* is so lovely as the *fair Beauty* of the Lord, nor any *Visits*, on this Day, so proper and becoming Christians, as of thy *holy Temple*.

Grant, O Lord, that none of these precious Moments may be consumed in Vanity, but the *whole* Sabbath kept unto thee. Let the Pleasures we take, be of a pure and spiritual Nature, and our Duty to thee our great Delight and Recreation. *This is the Day* which the Lord hath made memorable to the Christian World by his glorious Resurrection; *we will rejoice and be glad in it*. Illuminate our Minds, O Lord, with thy great and Gospel Deliverance from the Bondage of Death, and in thy Fear and Love, let us *worship towards thy holy Temple*; that from thy Church militant on Earth, we may praise thee with the celestial Choir of angelic Spirits, and keep an eternal

eternal Sabbath and Rest in thy glorious Kingdom. Grant this, we beseech for *Jesus Christ* his Sake our only Mediator and Redeemer. *Amen.*

Our Father, &c.

The Following Ejaculations, if Time will permit, may be added.

O SATISFY us with thy Mercy, and that soon; so shall we rejoice and be glad all the Days of our Life.

My Soul shall be satisfied even as it were with Marrow and Fatness, when my Mouth praiseth thee with joyful Lips.

Have Mercy upon us, O God, O Lord, grant us now Salvation.

Thou shalt open our Lips, O Lord, and our Mouths shall shew forth thy Praise.

Hear us when we call, O God of our Righteousness, thou hast set us at Liberty when we were in Trouble, have Mercy upon us and hearken unto our Prayer.

Offer the Sacrifice of Righteousness, and put your trust in the Lord.

Ponder our Words, O Lord, consider our Meditation.

O hearken thou unto the Voice of our Calling, our King and our God, for unto thee will we make our Prayer.

My Voice shalt thou hear betimes in the Morning, early in the Morning will I direct my Prayer unto thee, and will look up.

Thou,

88 PRIVATE DEVOTIONS.

Thou, O Lord, wilt give thy Blessing unto the Righteous; and with thy favourable Kindness wilt thou defend him as with a Shield.

We will come into thy House, even upon the Multitude of thy Mercy, and in thy Fear, will we worship towards thy holy Temple.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The CONCLUSION.

GRACE be with us, and Peace from God our Father, and the Lord *Jesus Christ.*

A Prayer for Sunday Noon, after coming from Morning Service.

MOST gracious God, the Fountain of all Goodness and Perfection, from whose Love and Compassion to the Sons of Men, all Spiritual and Temporal Blessings derive; we laud and glorify thy holy Name, for this fresh Instance of thy Mercy, in permitting us with Health of Body and Mind to attend the publick Worship of thy Church and perform our Morning Duty and Service. Do thou grant that we may be *Doers* as well as *Hearers* of thy Word, and not deceive our selves by any vain Opinion of our Righteousness.

teousness, whilst our Persons are in thy Church and our Hearts far from thee.

As all Scripture is given by divine *Inspiration*, and is profitable for *Instruction* in the Ways of Piety and Virtue; grant, O Lord, that we may remember the *Discourse* founded upon these holy Writings, and so inwardly digest the same as to improve it to our present and everlasting Welfare. As *Faith* cometh by *hearing*, and without which it is impossible to please thee, let that *first* of the Christian Graces and Virtues flow from, and be the blessed Effect of *every Sermon* we attend to in thy holy Sanctuary. May it please thee of thy Goodness, O Lord, to give us Perseverance in our Duty and Worship of thee, that, we be not weary and faint in our Minds, but repeat our publick Devotions in thy holy Temple, with fresh Zeal and Fervency of Spirit. Grant that we may not be cool and unaffected in the next assembling of ourselves together; but give us an Increase of Grace to *bear* joyfully thy Word again preached unto us, to regard it with due Attention, and reform our Manners, according to its Dictates.

Let no Parties of Pleasure be formed to seduce and draw us from the *Habitation of thy Holiness*, and omit the Duty of thy Sabbath, which cannot be kept holy, nor thy solemn Command obey'd, if *only one* Part of it be dedicated to thy Service: And grant, O Lord, that our Lives may correspond with
this

this publick Profession of thy Religion, and that the *Power* as well as *Form* of Godliness may be perceived in us. Grant that thy Worshippers may, by the Purity of their Conversation, *adorn the Doctrine of our Lord and Saviour*; and bring over and convert to the Faith, all Scoffers and Gainsayers, by the Inoffensiveness and Regularity of their Deportment. Let us shew to all Absenters from the Church and Sacraments, the Advantages of a religious Life, and the *healing Virtue* which, as from their *blessed Author*, goes *out* of his Word and Ordinances.

And now, O Lord, having received the spiritual Food of this thy Providence: Permit us, with an humble Intreaty of thy Blessing, and with all due Thankfulness to refresh our Bodies with the *Creatures* thou hast given us for our Support and Sustenance: But give us Grace, O Lord, to use such Moderation, and especially on this Day, so to distinguish between a Satisfaction of Nature and Indulgence of Appetite, that no Heaviness may indispose us to perform our Duty, nor cause that Inattention to thy Word, which may discourage the *Preacher*, and hinder our Improvement under his Doctrine.

We know, O Lord, that every Opportunity thou affordest us, is a *Talent* committed to our Trust, from which thou dost expect some Increase and Improvement; to the profitable Servant, to him that *batb* will be given *more*, and he shall have it in *Abundance*;

dance; but from him that *bath not*, wilt thou take away, even that which he *bath*; grant that we may make such Improvements of the *Beginnings* of Grace, that we may not be in the Number of those slothful Servants censured and punished in the Gospel, but may with the *Means* put into our Hands, diligently *work out our Salvation*, which is the great and only *Interest* required by thee for all thy *Gifts* and *Talents*.

Bless us, O Lord, in the Pardon of every Sin committed against thee, correct the Frailties of our corrupt Nature, and so wean our Thoughts and Hearts from the momentary Enjoyments and Pleasures of this World, that the Promises of thy Gospel may be always in our View; that our *Treasure* being in Heaven, our *Hearts* may be *there* also; that we may *hunger* and *thirst* after *Righteousness*, and as the *Hart* panteth after the *Water-brooks*, our Souls may *long* after thee, O God; that our greatest Pleasure may be in Things of a spiritual Nature, and our chief Delight in *running the Way of thy Commandments*.

Grant this, we beseech thee, O merciful Lord, for his Sake, who is himself the *Head Corner Stone* of his Church, *Jesus Christ* our Lord, to whom with thee, O Father, and ever blessed Spirit, be all Honour and Glory, World without End. *Amen*.

After

After coming from Evening-Service, the following Ejaculations and Prayers may be used.

THE Lord is our Shepherd, therefore
can we lack nothing.

He shall feed us in a green Pasture, and
lead us forth beside the Waters of Com-
fort.

He shall convert our Souls, and bring us
into the Paths of Righteousness for his
Name's Sake.

Thy Loving-kindness and thy Mercy shall
follow us all the Days of our Life, and we
will dwell in the House of the Lord for
ever.

One Thing have I desired of the Lord,
that I may dwell in his House to behold the
fair Beauty of the Lord, and to visit in his
Temple.

I had rather be a Door-keeper in the
House of the Lord, than to dwell in the
Tents of Ungodliness.

My Tears have been my Meat Night and
Day, while they daily say unto me, where is
now thy God.

I went with the Multitude, and brought
them forth into the House of God.

In the Voice of Praise and Thanksgiving,
with such as keep thy holy Day.

How dear are thy Counsels unto me, O
God, O how great is the Sum of them.

O fend

O send out thy Light and thy Truth ; let them lead us unto thy holy Hill, and to thy Tabernacle.

Then will we go unto the Altar of God, our exceeding Joy.

Great is the Lord, and highly to be praised, in the City of our God, even upon his holy Hill.

The Lord gave the Word ; great was the Company of the Preachers.

The Hill of *Sion* is a fair Place, and the Joy of the whole Earth ; upon the north Side lieth the City of the great King : God is well known in her Palaces as a sure Refuge, Walk about *Sion*, and go round about her.

Mark well her Bulwarks, set up her Houses, that ye may tell them that come after.

God is our God for ever and ever, and he shall be our guide even unto Death.

Are your Minds set upon Righteousness, O ye Congregation, and do ye judge the Things that are right, O ye Sons of Men.

Out of *Sion* hath God appeared in perfect Beauty.

Hear our Prayers, O God, and hide not thyself from our Petitions.

O think upon thy Congregation, whom thou hast purchased and redeemed of old.

How amiable are thy Dwellings, thou Lord of Hosts.

My Soul hath a Desire and Longing to enter into the Courts of the Lord, my Heart and my Flesh rejoice in the living God.

Blessing

Blessed are they that dwell in thy House, they will be always praising thee.

They will go from Strength to Strength, and unto the God of Gods appeareth every one of them in *Sion*.

For one Day in thy Courts is better than a thousand.

Praise the Lord with me, and forget not all his Benefits.

O praise the Lord all ye his Saints, ye Servants of his that do his Pleasure. Let the Congregation of the praise him.

O praise God in his Holiness; young Men and Maidens, old Men and Children, praise ye the Name of the Lord. *Amen*.

PRAYERS *for the Church, and*
God's Blessing *upon our publick Devotions therein.*

O LORD, we beseech thee, let thy continual Pity cleanse and defend thy Church, and because it cannot continue in Safety without thy Succour, preserve it ever more by thy Help and Goodness, through *Jesus Christ* our Lord.

O GOD, from whom all good Works and holy Duties proceed, who didst put it into the Heart of thy Servant *David* to build a *House* for thy Name, but would not permit him to do it because he had been a Man of Blood, thereby signifying the Glory of the second Temple to be raised by Christ the Prince of Peace; but didst suffer his *Son* and *Successor* to undertake and finish the pious and *glorious Work*. Let thy divine Providence ever guard and protect that sacred Place set a-part for thy Worship; and especially the pure and reformed Church established in these Nations whereunto we belong. Pour upon every Minister and Congregation faithfully and devoutly given to serve thee, the continual Dew of thy Blessing. Have respect to the Prayers we have this Day offered in thy holy Temple, and prosper all our Works, begun, continued and ended in thee.

Let thine Eyes be open towards thy *House* Day and Night, even the Place where thou hast said thy Name shall be there, and hear thou in Heaven thy Dwelling-place, and when thou hearest forgive.

If thy Judgments shall be in the Earth, and we suffer for our Sins, and shall turn unto thee, and pray to thee in thy *Church*, then hear our Prayer and Confession, and forgive our Sins.

If

If the Land want Rain, or thou should be pleased, for the Iniquity of thy People, to send Plague or Famine, or if we go out to War against our Enemies, and in any of these Dangers and Troubles spread forth our Hands to thy Mercy-seat in the sacred *House of Prayer*, do thou hear us, O Lord, and maintain our Cause.

Blessed be thy Name, O Lord, for the Light of thy glorious Gospel. And grant that we may live in such Obedience to its Precepts that it may be our Guide unto the Way of Peace. Be with us, O Lord, as with our *Forefathers*, nor ever leave us, nor forsake thy People whom thou hast redeemed with thy precious Blood. Though the World is arrived to a monstrous Height of Wickedness and Impiety; remove not the bright Candlestick of thy Gospel from us, nor let the Things which belong to our Peace be hid from our Eyes. Let the Manners of Men be reformed, by giving them Grace to rule themselves after thy *Word* which, in this State of Error and Perplexity is a Guide to our Feet and a Light unto thy Paths. Grant, O Lord, that the *Word* wherewith we have made Supplication before thee may be nigh unto thee Day and Night. Bless our Sovereign Lord King *George*, and maintain his Cause, and the Cause of his People, as the Exigency of Affairs may at any Time require; and for which they shall assemble themselves in the

House of Prayer. Let Seriousness and true Piety be observed in thy divine Service, and let us be found perfect before thee, walking *carefully and circumspectly*, that our *Nation may be exalted*, that the *Voice of Joy and Health may be in all our Dwellings*, and all *the Earth know that thou art the Lord*, and there is *none besides thee*.

And finally we beseech thee of thy Goodness, O Lord, to comfort and succour all those whose Absence from thy Church has been occasioned by Sickness and Infirmary. And if it be thy good Pleasure to *restore* them to their *former Health*, grant that they may double their Diligence and shew their Gratitude and Sense of thy Mercy in being *afterwards found*, like the healed Man at *Bethesda in thy holy Temple*: Accept our Intercession for those who have not *prayed* for themselves, *whose Feet have turned from thy Testimonies*, O Lord forgive them, and turn their Hearts, that no Soul may be lost for whom thy blessed Son endured the Pain of the Cross, but that uniting in thy Faith and Fear, we may all *become one Fold under that great Shepherd Jesus Christ* our blessed Lord and Saviour. *Amen.*

A Prayer for Sunday Evening.

O HOLY Lord and God of Sabbath, to whom all *Angels cry aloud*, the *Heavens* and all the *Powers therein*; and who with the Services and Adoration of *Cherubim* and *Seraphim* dost also permit thy Creatures in this lower Orb, to offer up their Prayers and Praises unto thee.

Be intreated to accept of our Thanks and Acknowledgments of thy great Goodness, in the spiritual Blessings and Favours this Day conferred upon us; thou hast *fed us*, O Lord with thy *good Things*, and never *sendest thy faithful Servants empty away* from thy House and Sanctuary; Like the *Dove* to the Ark at the Abatement of the Waters, the Christian Soul returns home with the *Olive Branch* of thy Gospel-Peace and Reconciliation; O let us adore thy unspeakable Goodness, and *magnify thy Name together*; let not our Eyes close in Sleep, nor our *Eye-lids* take their wonted *Rest*, till we have shewed our Sense of thy Mercy and Compassion, and added our *private* to the *publick* Praises of thy Name in the *great Congregation*.

We must confess, O Lord, that our best Services are imperfect, and that many Things have been wanting to render the Duty of this Day, an Offering fit for Heaven. The World has interfered with its usual Temptations and Interruptions, and our *watching Spirits* have been retarded by the *Weakness*

ness of the Flesh; but, O gracious Lord, there is Mercy and Allowance with thee; thou hast not the *Austerity* alledged by the wicked Servant, in Excuse of his Sloth and Inactivity, nor dost thou expect to *reap*, but in Proportion to thy *Sowing*. Let then our *Prayers* and Services *imperfect* as they have been, go up for a *Memorial* before thee, and in thy own good Time call us as thou didst *Cornelius*, to a greater Participation of thy Grace.

• Lord, now *lettest* thou thy Servants *depart* to their Beds, those Emblems of the Grave, in *Peace*, our *Ears* having *heard* thy great *Salvation*. Though it is not given us, with good old *Simeon*, to *take* thy *Son* in our *Arms*, grant we may *receive* him in our *Hearts*, that he may *dwell* there by *Faith*, and in all the Sorrows, both spiritual and temporal of this mortal Life, manifest himself unto us with all his redeeming Love and Favour. In his prevailing Name we humbly implore thy Protection this Night, the Refreshment of an undisturbed Rest and Repose, that we may awake to the Duties of our worldly Calling and Profession, and serve thee in the useful Offices of that *Society*, which thou hast *formed* for the general Good and Welfare of thy Creatures.

And do thou grant, O Lord, that in the Faith and Religion we profess, we may *exercise* ourselves so as to preserve a *Conscience* clear, and *unaccusing*, that in *communing* with
 F 2 our

our own Hearts, no secret Faults nor Upbraidings may disturb the Tranquillity of our Minds, nor drive us, for *Diversion* of our Thoughts, from the Pleasures of Retirement. Give us that Innocence of Behaviour, with regard to Man, and that Sense and Practice of the Duty we owe thee, our great Creator and Redeemer, that we may now *lie down in Peace* and *take our Rest*, with the Comfort and Persuasion, that thou *Lord will make us dwell in Safety*.

And finally, O Lord, as thou hast prepared a Place of Rest and Repose for *our Souls* in thy blisful Regions, prepare *our Souls* for the Place; *prepare* them in Holiness, and *prepare* them in Desire and Affection, that we may keep our great and last Sabbath with thee, and with the *glorious Company of Apostles*, the *goodly Fellowship of the Prophets*, and the *Noble Army of Martyrs* praise and worship thee to all Eternity. With these Prayers and Thanksgivings, we humbly close this *holy* and glorious Day of our Lord, the Day which *he has made*, and *wherein we rejoice*, beseeching thee to grant the several Petitions we have offered, as shall seem to thee most expedient for us, for thy Son *Jesus Christ's* Sake, in whose excellent Form of Prayer we conclude them, saying: *Our Father, &c.*

The CONCLUSION.

TO God's gracious Mercy and Preservation we commit ourselves this Night. The Lord bless us and keep us, and give us his Grace and Peace, both now and for evermore. *Amen.*

A Prayer for Monday Morning, against Sloth and Idleness, both Temporal and Spiritual.

O MOST Gracious and Omnipotent Creator of the World, whose very Essence is Activity, and whose watchful Providence never *slumbereth* nor *sleepeth*. We acknowledge thy Goodness in protecting us this Night, and after the spiritual Duties of thy holy Sabbath, enabling us to begin the weekly Offices of our Temporal Callings and Professions. We magnify and adore that infinite Wisdom, which hath made nothing to be idle, but that every Thing in Nature should finish its Course by a Kind of Labour and Motion. Give us Grace to comply with such thy wise Order of Creation, that we may not be slothful in the necessary Business of Life, nor indulge ourselves in a *Vice* which depresses and corrupts the Mind, and is justly stiled in thy holy Word, *the Root of all Evil.*

Grant, O Lord, that the busy and provident *Ant* may not reproach the *human Nature*.

ture, nor the *Fowl of the Air* which takes her *Flight* for the *Food* thou orderest, be a *Satyr* upon the *rational*, and superior Part of thy Creation; but teach us, O Lord, to *consider their Ways and be wise*. Thou hast made the Soul of Man an *active* Being, and without Employment to exercise its Faculties may *busy* itself in Works of Evil; but by Labour and Industry, *Sin* so offensive to thee, may be prevented; and it is no Misfortune to be deprived the *Leisure* and *Opportunity* of pursuing vain and sinful Pleasures.

As thy *Mercy*, O Lord, is *over all thy Works*, so in the Wars and Troubles of *David's* Life, thou didst graciously preserve him from those Sins which *easily beset* him, and to which he unhappily gave *himself* in a *less* incumber'd and careful Situation. Whilst *Solomon* his Son was piously employed in his sacred Building, he was without those Crimes, which in soft Ease and Inactivity stained his Character, and offended thee his merciful Friend and Benefactor. The State of Innocence and, Felicity thou didst wisely order to be a State of Employment, and the *first Man* was to *dress* and keep the *Garden*, which gave him his *Delight* and *Satisfaction*. Every one was to labour more or less in the *Vine-yard* to whom thy blessed Son's *Parable* distributes the *Penny*.

From these Considerations give us, O Lord, Grace to obey thy Divine Will, to answer

the wise Ends of Creation, and pursue the outward Means of thy Providence for our Support and Maintainance. Grant, O Lord, that we may employ all our Time and Opportunities to thy Glory, the Good of others and to our own Comfort and Happiness. Grant, that without busily intermeddling in the Affairs of others, except to serve and assist them, we *may study to be quiet and to do our own Business*. Direct our Endeavours, O Lord, to the best Ends, and most suitable Means, that our Enterprises may be attended with thy Favour and Blessing, which alone can make them prosperous and successful.

And for as much as thou hast ordered us also to *Work out our Salvation* and to make our *greater Calling and Election sure*; enable us by thy Divine Assistance, to perform with Diligence our *spiritual Duties*. Teach us to consider the Worth of our immortal Souls, the Pains and Sufferings of our Blessed Lord to redeem them, and the Shortness of our Time to perform their weighty and momentous Concerns. O Lord, we are soon to launch into Eternity, and *whatsoever our Hand undertaketh to do*, strengthen us to accomplish in *these our Days*, for there is *no Work nor Device in the Grave whither we are going*.

Let thy restraining Grace keep us in the Paths of Piety and Virtue, and prevent the idle Squandrings and Waste of Time, which in our last Moments will add to the Pains

Agonies of Dissolution, and make us unfit and unprepared for our *Great Account*.

Grant that we may so live and act in this World, that our *Works may follow us* with Comfort into another; and through the Merits and Satisfaction of our dear Redeemer, be rewarded with eternal Joy and Felicity. O let us not *fold our Hands to Sleep*, nor fall into any *spiritual* Lethargy and Slumber, but endue us with the Grace of thy divine and co-operating Spirit, that we may be active and zealous in all the holy Offices of thy Religion. Let us not be more diligent in our Labour for the *Meat* that *perisheth*, the transitory Riches and Honours of this World, than for the celestial and incorruptible Treasure, for which so many Apostles and Martyrs have endured their Master's Cross, not *despising* his *Shame*, and have now received the Reward of their Labours.

We bless thee, O Lord, for the many Days, Weeks, and Years thou hast given us, and wherein thou hast not been *extream* to *mark* what we have *done amiss*; we have continually omitted our Duty, nor hast thou taken advantage of those deliberate or habitual Sins which we have been guilty of in the several Periods of our idle unfruitful and wicked Lives. Grant that we may bring forth the Fruits meet for Repentance and be doubly diligent in thy Service for the future. In all our *Works begun, continued*

and ended in thee, grant, O Lord, that we may make thee our *Alpha* and *Omega*, our End and our Design, till from glorifying thee on Earth, by much Patience, by Humility, Heavenly Mindedness and all other Christian Virtues and Graces, we may be translated to thy heavenly Kingdom, and sing never ceasing Halleluja's, to thee, O Father, Son and Holy Ghost, to whom be ascrib'd all Worship and Praise now and for-ever. *Amen.*

[next repeat the Lords Prayer.]

Our Father, &c.

A short Paraphrase on the Petitions in that excellent Form of Prayer.

O MERCIFUL God and *Father* of Mankind, who hast been pleas'd to adopt us into the Number of thy Children making us *Cokeirs*, with thy Son Jesus Christ in his heavenly Kingdom, grant that we may always reverence and *hallow* thy great Name, nor break thy solemn Command in any vain or prophane Usage thereof.

Be pleas'd to accomplish the Number of thine *Eleet* and to hasten thy *Kingdom*, and bring us, O Lord, under the Dominion of thy Grace here, that we fail not of thy Kingdom of Glory hereafter. Grant that we may chearfully perform thy *Will* here, as the blessed Spirits do above; and be graciously pleas'd to *supply* us with those spiritual and temporal *Necessaries* which may help and

further us in thy Duty and Service. Pardon O Lord our *Sins*, as we sincerely and heartily *forgive* those who have wrong'd and injur'd us, nor suffer us to be oppressive and cruel, for the *few Pence* of our poor Brethren, lest our own great Debt be demanded of us. And to preserve us from falling again into the Transgressions which we have formerly committed, remember O Lord, the Frailties of our Nature, and guard and *deliver* us from all *Temptations* and Allurements to Evil: Preserve us from the Dangers and Disasters of this mortal Life, and make us know thee, our only true God to be the supreme Sovereign of Heaven and Earth, to whom be all Glory, Power and Dominion for ever more. *Amen.*

A Prayer and Intercession for Monday Noon, or any Time of the Day.

O THOU merciful and gracious Creator and Preserver of Man, who art *easy* to be *intreated*, and hast commanded us to pray for ourselves and others even our very *Enemies*, be pleased to extend thy Mercy to the whole Race of Mankind, who either stand in Need of or desire our Prayers. Enlighten, O Lord with thy Gospel knowledge the dark Corners of Earth and bring the Poor Heathen and Barbarian into thy Son's *Way of Peace*, and which as yet they *have not known*. Convert, O Lord, to the saving Faith of the Gospel, all Jews, Infidels and Here-

Hereticks, and suffer them not to continue in their Errors or Perverseness to their everlasting Misery and Perdition. Be gracious to the Souls that *wander* from the *Truth*, and unite us all in that holy Religion, which will shew us the Path of Life, and carry us from this Abode of Sin and Trouble to thy Presence *where there is Fulness of Joy, and to thy right Hand where there are Pleasures for evermore.*

Preserve and keep in the Faith, the *Members* of thy holy Church, make them *stedfast* and *immoveable* and not like *Children toss'd to and fro*, with every *Wind of Doctrine* by those who lie in *wait to deceive*. Do thou, O blessed Lord, relieve the Necessities of the Distressed both spiritual and temporal, and let not the Troubles of Mind or Body sink and overwhelm them, but keep their *Eyes* from *Tears* and their *Feet* from *falling*.

Put a Stop, O Lord, to the Corruption and Depravity of the Age, and turn the Hearts and reform the Manners of those who *not only do the Things* which thou abhorrest and forbiddest, but have *Pleasure in those that do them*. As *great and wise Men* must *die* as well as the *ignorant and foolish*, teach them so to *number* their *Days* as to apply their *Hearts* unto *Wisdom*, not to *hide* their *great Talents*, nor abuse them, but improve them to thy Glory, their own Benefit and the Edification of their Brethren.

Bless and preserve, O Lord, those whom
thou

thou hast placed over us in the Government of this Church and Nation, and in particular thy Servant our Sovereign Lord King *George*: May it *please* thee, O Lord, to keep him in Health and Prosperity, and in the Love and Affections of all his People; to rule his *Heart* in thy *Faith* and *Fear*, putting his Trust and Confidence in thee and ever *seeking* thy *Honour and Glory*. Go out with his Fleets and Armies in *War* and in thy own good Time give him and his Kingdoms the Blessing of Peace. Let the Welfare and Liberty of the People committed to his Charge be his Care and Study, and after a long and happy Possession of his earthly Diadem, grant him thy incorruptible Crown of Glory.

And to perpetuate to us such Blessing and Protection, accept our Prayers for his Family and Royal Descendants, particularly their Royal Highnesses *Frederick* Prince of *Wales*; the Princess of *Wales*, the Duke, the Princesses, the Issue of the Prince and Princess of *Wales*, and all that bear any royal Relation to them. Bless our Clergy from the highest to the lowest, Arch-Bishops, and Bishops, Priests, and Deacons: let their Lives as well as Doctrines, recommend them to the Respect and Honour of Mankind, and let them by Example as well as Precept move us to Piety and Virtue.

O Lord, grant that thy holy Religion may never be ridiculed and blasphemed by the *private* Vices and Immoralities of those who
preach

preach to others. Let no inordinate Love nor Desire of Riches and Grandeur be ever seen in the Ministers of that blessed *Jesus*, who was humble and *lowly in Heart*, and let us learn from them to *seek first his Kingdom, and the Righteousness thereof*. Give us all Submission and Obedience to our Rulers and Governors in Church and State; that no Clamours nor Divisions, Factions nor unbounded Licentiousness may disturb the Peace and Welfare thereof.

We beg a Blessing, O Lord, upon our natural Parents, from whom, under thee, we received our Life; and in the weak and feeble State of Childhood have been the Instruments of thy Providence to help and nourish us. Teach us to *honour*, obey, and assist them in all their Circumstances and Necessities. Give us Gratitude to all our Friends that we may love and forgive our Enemies, *overcoming with Good every Evil* designed or committed against us. Wherever their *Persons* are, let thy divine Providence and Grace be evermore the Defence of *all those* whom thy Son died to redeem, that *committing* their Ways and their Wills unto thee, thou mayest grant them their *Hearts Desire*, and not deny them the *Request of their Lips*, nor the Lips of their Friends for them.

Encrease our Hope and Dependance upon thee; pardon all our Offences; assist us against all Temptations and evil Devices of the World; and crown all our honest Labours and Enterprizes with such Success as may be most expedient and proper for us. Granting us all in
this

110 PRIVATE DEVOTIONS.

World Knowledge of thy Truth, and in the World to come, Life everlasting, through *Jesus Christ* our Lord and Saviour. *Amen.*

Prayers, Ejaculations and Meditations for Monday Evening.

O GOD the Creator of Day and Night, who, by the continual Interchanges of Times and Seasons puttest us in mind of our transitory State and Condition in this mortal Abode; assist us with thy Holy Spirit to set about the Affairs of Eternity, and to *work* while it is called *To-day*, that when the last and great *Night* of Dissolution cometh, and we shall be summoned to thy awful Tribunal, we may be of the Number of those *good and faithful* Servants, who shall enter into the *Joy* of their *Lord*, that blessed Saviour and Lover of Souls, who hath ordered us when we pray to say,

Our Father, &c.

EJACULATIONS.

LORD thou hast been our Refuge from one Generation to another.

A thousand Years in thy Sight are but as Yesterday, seeing that is past as a Watch in the Night.

As soon as thou scatterest them, they are over as a Sleep, and fade away suddenly as the Grass.

In the Morning it is green and groweth up, in the Evening it is cut down, dried up and withered.

Our Souls do magnify the Lord, and our Spirits rejoice in God our Saviour.

For he hath regarded the low Estate of his Servants.

His Mercy is on them that fear him throughout all Generations.

He hath filled the Hungry with good Things, and remembering his Mercy, hath holpen his Servant *Israel*, as he promised our Forefathers *Abraham* and his Seed for ever.

At an Hour when we are not aware the Son of Man cometh.

Watch and pray that ye enter not into Temptation.

Blessed is the Servant, whom his Lord, when he cometh, shall find so doing.

Let my Prayer be set forth in thy Sight as the Incense, and the Lifting up of my Hands as an Evening-Sacrifice.

Man lieth down and riseth not till the Heavens be no more, they shall not wake nor be raised out of their Sleep.

The Lord hath granted his Loving-kindness in the Day-time, and in the Night-Season also will I sing of him, and make my Prayer unto the God of my Life.

Glory be, &c.

As it was, &c.

Meditations for the Evening.

AS the Day is given us by God, how ought we to end it with Praise and Thanksgiving to his adorable Providence for the many Mercies we have received from him.

How

How ought we before we *lie down to Rest* to pray for a Continuance of his divine Favour and Protection.

In the midst of Life, we are in Death, and every Day brings us nearer to our End; to that long Night, when we shall rise no more, till *Christ's* awakening Trumpet summons us to Judgment.

How unwise, how absurd is it to let those Things captivate our Attention, and engross all our Thoughts and Wishes, which, as sure as we *put off* the Cloaths we have worn in the *Day*, we must part with at the *Night* of Death, and know not who shall possess and enjoy them.

It becomes us to call ourselves to a strict Account how we have spent the *Day*, what Duties we have *omitted*, what Sins *committed*, to be *impartial* with ourselves; the Frequency whereof will beget a Love of Virtue and Detestation of Vice; for the *one* will bring its pleasing Reflections, and the *other* Horror and Remorse: Besides, cleansing the Mind from the Weight of Sin will make us sleep easier, *lie down in Peace and take our Rest*, having offered him the Sacrifice of a *broken Spirit and a contrite Heart*, and done what we are able to obey the Lord, who maketh us to dwell in Safety. To *sleep in quiet* is to be at *Peace* with God, and our own *Consciences*, and in *Love and Charity* with our *Neighbours*.

A Prayer for Monday Evening.

O BLESSED and powerful Lord God, the Fountain of Life and Being, to whom all Creatures naturally move as to their great Centre, and upon whom the *Eyes* of all wait for Support and Maintenance: Be mercifully propitious to the Prayers of thy humble Servants, now going to take that *Rest* from our daily Labours, for which thou hast kindly cast the dark Veil of *Night* over the Works of Nature. Protect us, O Lord, in that Season of gloomy Silence and Danger, from those who, after the Example and by the Instigation of their wicked Master, *go about seeking whom they may devour*.

O Lord, we have been unworthy of thy past Care and Blessing, and have repeated those Sins and Transgressions, which from a *Spirit willing* to obey and please thee, we promised to forsake, but from the *Weakness* and Corruption of *Flesh* have not been able to perform: How then can we dare to ask or expect to receive any further Mercy; but thy Treasury of Love and Compassion is inexhaustible, and thy Power infinite; be pleased then to accept the Sacrifices of our *broken* and *contrite* Hearts, and be again merciful to thy Servants, who seeing what a gracious God we have sinn'd and rebelled against, *abhor ourselves and repent in Dust and Ashes*.

We are the *Sheep* of thy *Pasture*, O Lord,

Lord, and though we have erred and strayed from thy Ways like lost Sheep, yet *bear and help us, O thou Shepherd of Israel*; shew thyself also thou that *sittest upon the Cherubims*. Hide not thyself from our Petitions, nor be *angry with thy People that pray*; but through the Satisfaction of that precious Blood which was shed upon the Cross, pardon our manifold Provocations; for the Sake of thy only begotten *Son*, the *Lamb of God*, *Son of the Father* that died to take away the Sins of the World, have *Mercy upon us and receive our Prayer*.

Impute not unto us, O Lord, any former Sin; and when thou art pleased to take us hence, to change the *Emblem* into *Reality* and *overshadow* us with thy final *Night* and *Darkness* of Death, take us to thy Mercy in Heaven. Till our *appointed Time* comes, bless and protect us, and by a sweet and comfortable Repose, fit and enable us to glorify thee in performing the necessary Works of our Calling, and answering all the wise Ends and Purposes for which thou gavest us Life and Existence.

The highest Perfection and Happiness of our Nature, are the near Approaches which thou permittest us to make unto thee our supreme and only *Good*; and to approach thee acceptably, and apply ourselves with Hopes of Success, is to come with Hearts full of Faith and Love of thee, and the natural

Effect

Effect and Expression of such Faith and Love, is to *keep* thy *Commandments*. Endue us then with the Grace of thy Holy Spirit, to give those Instances for the future of our Belief and Affection; that we may turn from the *Wickedness* we have *committed*, and do *that which is lawful and right*.

And as we direct our Addressees to thee for *more*, let us not omit our unfeign'd Thanks and Praise for the *past* Mercies of this Day, and especially for resisting those Temptations which might have added to the shameful Number of this Day's Transgressions. Give us, O Lord, an Increase of such thy Grace with the Days of our Lives, that by Degrees no worldly Enticement nor Temptation to Evil may have any Force upon us.

We humbly pray for thy Blessing upon those who stand in any Relation to us, whether natural Friends and Parents, or the whole *Houshold of Faith*, to which we belong; and let us all sleep under the Defence of thee *Most High*, and abide under the *Shadow* of the *Almighty*; through *Jesus Christ* our Lord and Saviour, in whose Words we sum up our imperfect Prayers.

Our Father, &c. Amen.

The CONCLUSION.

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost be with us this Night and for ever more.

A Prayer.

A Prayer for Tuesday Morning.

ALMIGHTY God, the great Creator and sovereign Lord of Heaven and Earth, accept this our Tribute of Praise for all thy Mercies; for giving us Life and Breath, with all Things necessary for our bodily Support; for preserving us from all Accidents this Night, for giving us a refreshing Sleep, and for *enlightening* our Eyes that we should not *sleep in Death*. But above all, we desire, O Lord, from the inmost Recesses of our Souls, to praise and adore thy amazing Goodness, that thou hast *begotten us unto a lively Hope*, by the Death and Resurrection of thy Son *Jesus Christ*, and hast given us a Revelation of those good Tidings of Joy, for our great Comfort and Direction.

Thou hast been graciously pleased not to leave us in *Darkness* and in the *Shadow* of *Death*, but afforded us a safe *Guide* into the Way of Peace, and given us frequent Opportunities to think of and practice our Duty; For these inconceivable Favours, for thy exceeding great and precious Promises, not with our *Lips* only, but with our whole Hearts, will we give Thanks unto thee; thy *Praise* shall ever be in our *Mouths*; we will be glad and rejoice in thee, yea, our Songs will we make of thy Name, O thou Most Highest. Grant, O Lord, that me may shew

a grateful Sense of those infinite Advantages and be *taught* by such thy divine Grace and Mercy, to *deny all Ungodliness and worldly Lusts*, and to *live soberly, righteously and godly, in this present World*.

We have lived too long to *ourselves*, regardless of thy Gospel Precepts; from henceforth we will resolve to *live to thee*, and bid adieu to all sinful Pleasures, behaving as those who have been redeemed by the precious Blood of *Christ*. But of ourselves we are not able to do any Thing as of ourselves; we are *nothing* and can *do nothing* to please thee; O strengthen us by the Grace of thy Holy Spirit in the *inner Man*, that we may subdue our evil and corrupt Inclinations, and go on cheerfully and without Interruption in the difficult and narrow Path of Virtue and Religion.

Thou hast commanded us to *deny ourselves* to renounce the *Pomps and Vanities* of this *Shadowy World*; gird us with thy Strength in our *Day of Battle* with corrupt Nature, arm us with thy Grace to resist Temptations, that we may obey thy Will and Commandments. We know, O Lord, that it is good for us to *hold us fast by thee*, and that to put our *Trust* in the living God is our only Happiness: O convince us more and more of this saving Truth, and grant that thro' thy Grace it may produce the Fruits of good living, to the Honour and Praise of thy name.

Preserve

Preserve us this Day, O Lord, in *our going out* and *our coming in*, and let thy Blessing accompany us in all our Proceedings and Enterprises: And may the awful Consideration of the great and terrible Day of the Lord, when God shall judge the Secrets of all Men, by *Jesus Christ*; so influence all our Thoughts, Words and Actions, that we may be found worthy to *stand before the Son of Man*, and receive the great Reward, which he shall bestow on those that diligently obey him.

And may we, O Lord, by the ravishing Thoughts of the great Blessings laid up for them that love and fear thy Name, *set our Affections on Things above*, and not on *Things on the Earth*, and be induced to bear with Patience and Resignation all those Crosses, Disappointments and Misfortunes which are more or less the inseparable Companions of this present miserable Life; O teach us to remember always that we *are* in thy Hand, and to *rejoice* that we *are* so; knowing that these *Afflictions*, which are but for a *Moment*, are not to be compared to the Glory that shall be *revealed*, that they *work together for Good* to them that love God, and that afterwards we shall *drink of thy Pleasures as out of the River*.

Thou knowest best our Condition, our Desires and our Wants, thou knowest in what State of Soul we are, and whether the *bitter* or *sweet* Draughts of thy Providence, are most needful for us. O do thou, Inexhaustible

Fountain

Fountain of Love and Wisdom, deal with us as thou shalt judge proper, and *do unto us according to thy Word*. Grant that in all our Sufferings, we may not sin, nor charge thee *foolishly*, but in every Dispensation of thy Providence, whether adverse or prosperous, *be still and know that it is God*. This we beg for *Jesus Christ* his Sake, our blessed Lord and Saviour. *Amen*.

Ejaculations for the Morning.

AWAKE thou that sleepest and rise from the Dead, and Christ shall give thee Light.

My Soul flieth unto the Lord, before the Morning-watch; I say, before the Morning-watch.

Have I not remembered thee in my Bed, and thought upon thee when I was waking.

O Lord thou hast searched me out and known me, thou knowest my Down-sitting and mine Up-rising, thou understandest my Thoughts long before.

Whither shall I go then from thy Spirit, or whither shall I go from thy Presence.

If I climb up into Heaven thou art there, if I go down to Hell thou art there also.

If I take the Wings of the Morning and remain in the utmost Parts of the Sea.

Even there shall thine Hand find me, and my right Hand shall hold me up.

If

If I say, peradventure the Darkneſs ſhall cover me, then ſhall my Night be turned to Day.

O God, my Heart is ready, my Heart is ready, I will ſing and give Praise with the beſt Member that I have.

Another Morning Prayer.

O God, thou glorious and all-ſufficient Being, rich in Mercy, and *wonderful in thy Doings towards the Children of Men*, who didſt *hang the World upon nothing*, bearing up the *Pillars* thereof with thine infinite Power and Providence, by whoſe Almighty Fiat all the things which we behold and enjoy were formed into Being, and immediately ordered to ſend out their ſeveral Uſes and Virtues; whoſe *Goodneſs* and Obedience to thy Laws of Creation, have been perceived and *proclaimed* by thee, and whoſe Will and Commands poor *miferable Man* has *alone* diſobeyed and tranſgreſſed: Give us an awful Senſe of thy dread Majeſty, and a Fear of offending *that Power* which can immediately cruſh and deſtroy what it has rais'd and built up from ſo low and mean an Original.

Where were the proud Sons of Duſt, where thou *didſt lay the Foundations* of the *Earth*? Let them *declare* if they have *Underſtanding*? Where were the bold and arrogant *Reasoners* and *Scepticks* who with the *ſhort Line* of a human and *finite Capacity*

would fathom infinite, *when the Morning Stars sang together, and the Sons of God shouted for Joy? Have they commanded the Morning since their Days, and caused the Day-spring to know his Place? O let us with humble Reverence and Meekness of Wisdom admire and discern thy amazing Power and Goodness, by the Word of whose Mouth Light was ordered and immediately broke out, making all Nature chearful with its bright Influence and Radiency. Teach us to walk as Children of Light in thy Faith and Fear.*

Open thou our Lips, O Lord, to make our thankful Acknowledgments for thy Protection this Night, for the gracious Return of thy Sun to rise upon us; and let our Mouths shew forth thy Praise, and be telling of thy Mercy from Day to Day. Turn our Eyes and our Hearts, to the blessed and glorious Day-spring from on high, which hath visited his People with the joyful Tidings of their Redemption and enlightened their Minds with the Rays of God's whole Will, and let that Day-Star arise in our Hearts which may guide us to everlasting Light and Peace, and raise us from the Night and Grave of Sin and Ignorance.

O may thy gracious Providence guard and secure us this Day, and do thou, O God, sanctify us throughout, that our Souls and Bodies may be preserved blameless unto the coming of our Lord Jesus Christ, thy Son, our Saviour and Mediator. Amen.

Our Father, &c.

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The CONCLUSION.

THE Peace of God which passeth all Understanding, keep our Hearts and Minds in the Knowledge and Love of God, and of his Son Jesus Christ our Lord.

A Prayer for Meekness of Spirit for Tuesday Noon, or at any Time of the Day.

O GOD, who art the Author and Lover of *Peace and Concord, slow to Anger and of great Kindness*, whose blessed Son was *led like a Lamb to the Slaughter*, and in his holy Gospel declares, that the *Meek are blessed* with a Promise that they shall *inherit the Earth*; give us all this Christian Frame and Disposition of Mind, *in a World where Offences will come*, and where every Day produces fresh Provocations to Heat and Passion.

Give us a Spirit of Charity not to *judge rashly*, and to *follow Peace* with all Men, and grant that all Christians, how different soever their Opinions are, may lay aside all uncharitable Passions and Prejudices, and that *if any Brother be overtaken in Fault*, we may endeavour in Meekness and Love to rectify his Mistakes and Errors, and obey the Instructions of thy holy Apostle, and *restore such a one in the Spirit of Meekness*, and live together in a stedfast and unmoveable Faith and Love of thee, and in unity and brotherly Affection

Affection one towards another, considering *ourselves*, lest *we also be tempted*.

And let us not triumph and rejoice in a Neighbour's Downfal, but perform any Office in our Power of Christian Love and Compassion towards him. That from obeying all thy holy Instructions, and serving and worshipping thee in this World, we, and *all thy whole Church*, may sing everlasting Songs of Praise and Glory to thee, in the World to come, through Jesus Christ our *meek* and ever blessed Lord and Redeemer. *Amen.*

A Prayer and Act of Contrition, for Tuesday Evening.

O LORD the great and mighty God, infinite in Power and *terrible in thy Judgments*, who cannot behold Iniquity without detestation and threatening due Punishment to those that transgress thy Laws; how shall we lift up our Eyes to thee, who are nothing but Corruption and Imperfection? O Lord, we have *sinned and done wickedly*, against the Light of our own Reason, the Remonstrances of Conscience, and the plain Precepts and Directions of thy holy Gospel. Who can stand before thine Indignation, and who can abide the Fierceness of thine Anger? What shall we say unto thee, O *thou Observer of Men*? Shouldest thou deal with us after our Sins, and reward us according to our Iniquities, we must be lost and undone for ever. *But*

enter not into Judgment with thy Servant, O Lord, for in thy Sight shall no Man living be justified.

Thou art a gracious God, of long suffering, thy Mercy endureth for ever and thy Compassions fail not. Thou knowest whereof we are made, nor are our Frailties and Infirmities hid from thee. O thou Father of Mercies and Lover of Souls, turn not thy Face from us, nor cast thy Servants away in Displeasure. Let the Intercession of thy beloved Son in whom thou art well pleased, prevail in our behalf, and for the Sake of what he has done and suffered for us, forgive our past Sins and Follies, which are more than we can number and greater than we can bear.

O that our Eyes were Fountains of Tears, that we might weep Day and Night for our Sin and Ingratitude: Work in us, O Lord, that godly Sorrow, which leads to Repentance unto Salvation, and as thou art graciously pleased to add Days to our Lives, so do thou continually add Repentance to our Days; that detesting our former Ingratitude, and loathing our Abominations, we may return, with all Sincerity to the Lord our God, and obtain perfect Remission and Forgiveness, *with Power to help in Time of Need*: We humbly, and from the very Bottom of our Souls, beseech thee to vouchsafe us the kind Influence of thy holy Spirit, to purify our corrupt Natures, to strengthen our Weakness, to comfort

fort us in Troubles, to support us in Discouragements, to succour us in Temptations, and to assist us in all the Parts of our Duty; that we may ever hereafter live in thy Fear, and in constant, sincere and universal Obedience to all thy righteous Laws. Give us, O Lord, that victorious *Faith* whereby we may overcome the World, that we may grow in Grace, be rich in good Works, and never fall into a careless and unconcerned State of Mind, into Coldness and Indifference towards the Duties of Religion; but that we may bear continually in our Hearts the Value of the *Prize* that is set before us, and that all our Pains, all our Industry, and all our Might, are absolutely necessary to concur with the Operation of thy divine Spirit, before we can become Partakers, by thy Grace, of that inconceivable, excellent and eternal Blessing.

Accept, O God of all Comforts, of our unfeigned Thanks for thy Mercies received every Day, nay, every Moment of our Lives; for our Preservation this Day, from those Calamities to which our frail Bodies are liable, and from those Punishments which our Sins have deserved. If we have *escaped* any Sin, it was through the Restriction of thy Grace, if we have *avoided* any Danger it was thy Hand directed us. What shall we render unto thee for thine inestimable Love? Grant that the Sense of thy Goodness may have such an Influence

over us, that we may shew forth *thy Praise* not only with our *Lips* but in our *Lives*, by *giving up ourselves to thy Service, and by walking before thee in Holiness and Righteousness all the Days of our Lives*, continue thy favours to us this Night, take us under thy divine Care, keep us from all Evil and Mischief and make Night useful to us, not only in affording us moderate Rest and Refreshment, but as an Image of Death, in making us reflect on that Season when *we shall lie down in the Dust*; that we may be always ready as Servants waiting for their Lord.

Pardon the Imperfections of these our Prayers, forgive the Deadness and Dulness of our Affections, the wandering of our Thoughts, and the Distraction of our Minds. O grant us our Petitions, not according to our Merits, not according to our faint way of asking, but according to our Wants and the Riches of thy Mercy; And grant that these Infirmities, which accompany us here below, may cause us to look the more earnestly after that pure, that free and blessed State above, where, with fix'd and steady Affections, with ardent Love and intire Devotion, we shall ever praise, worship and glorify thee. To which glorious Place, vouchsafe to bring us in thy good Time, through the Merits of our Saviour *Jesus Christ. Amen.*

A Prayer for Wednesday Morning.

For Conversion, and Grace to enter into a new Course of Life.

O ALMIGHTY and merciful God, who by thy Prophet hast commanded the *Sinner to forsake his Ways*, and the *unrighteous Man his Thoughts*, with a gracious Promise, that thou wilt *abundantly pardon*: Behold with an Eye of Pity and Compassion thy sinful Servants, most humbly desiring thy divine Grace, to assist their Endeavours and Resolutions of Amendment. O Lord the Work is great, for Nature is corrupt and unhappily bias'd to Evil: Temptations are continually besetting us, and our weak Flesh is very unable to withstand and hold out against their powerful Assaults. But, O Father, and God of all Might, whose Grace is *sufficient* for us, give us not over to our *unruly Wills* and *Passions*, nor let our *spiritual* and greatest *Enemy* prevail against us.

Teach us to rule ourselves after that *Word*, which in the Mazes and Perplexities, the Snares and Decoys of this vain and delusive World, will be a *Lantern* unto our Feet, and a *Light* unto our Paths. We fear, O Lord, and tremble at that *Sentence* pronounced *against an evil Work*, and which thou art mercifully pleased not to *execute speedily*,
G 4 waiting

waiting for the Repentance and Return of Sinners: Enable us to embrace the gracious Opportunity, and to procure from thy Mercy-Seat, a *Reversal* of that *Sentence*, by complying with thy Terms of Pardon and Salvation.

O Lord, cleanse our Hands and purify our Hearts, and give us that Wisdom, whose *Ways are Ways of Pleasantness, and all whose Paths are Peace*. Take from us that carnal Mindedness, the *Wages* whereof, is *Death*, and give us that *spiritual* Frame and Disposition of Soul, which is *Life and Peace*.

Let Grief and Anxiety for worldly Losses and Disappointments be changed into a *godly Sorrow* for Sin, into a holy Grief and Concern for the just Occasion of thy Wrath and Displeasure. Let our *immoderate Joy* at worldly Success, the triumphant Extasies of the Mind in any Flood of Prosperity, be exchanged into a more refined and spiritual Satisfaction. Let us praise and adore thy merciful Providence, which hath delivered us from Sorrow, Distress, and the Brink of Ruin and Destruction; which has preserved us from all Dangers, and continues to give us the good Things of Life, that we may *use*, but not *abuse* them; but let no extravagant Mirth, nor sinful Excesses and Luxuries proceed from thy providential Favour and Blessing.

Let our Thanks and Acknowledgment of thy Goodness immediately follow any Success.

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But let the *Satisfactions* of our Mind chiefly arise from the *Joy* which thy Gospel *sets* before us, and from the Knowledge it gives us of *Christ* and him crucified; because thro' his Merits we are redeem'd from thy heavy Judgments; and *thy Kingdom is not Meat and Drink, but Love, and Joy, and Peace in the Holy Ghost.*

Let, O Lord, the low and common Passion of *Fear* be removed from our Minds, and let the *Fear* of Man, be changed into *that* of thee only, who alone is able to destroy our Bodies and Souls in Hell.

Let our *Hope* of worldly Fortune and Advancement be spiritualized and exchanged into that *Hope*, which in every Storm and Tempest of this boisterous Sea of Life, is an *Anchor of the Soul, both sure and stedfast*; into that *Hope which maketh not ashamed*; and which, like thy *Peace*, this World cannot give nor take away: *The * Lord is my Portion, saith my Soul, therefore will I hope in him.* Remove from our Hearts those Habits, Desires, and Affections, which are *earthly and sensual*; and to make us truly good, make us by Faith to be truly Christians, to be *new Creatures in Christ Jesus, perfecting Holiness in the Fear of God*; the *End of which Faith is the Salvation of our Souls.*

Be intreated to afford us the Conveniences, and what thou thinkest proper of the Comforts of Life. Bless our Undertakings

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this

* Lamentations ch. iii.

this Day, and as in the Pardon of our Sins and Grace to reform, so also, be merciful unto us in granting those *Requests and Supplications* which *with Thanksgiving* for our Preservation this Night, we humbly beg leave to *make known* unto thine infinite Goodness. Continue to us the Blessing of bodily Health, and of Serenity of Mind, that we may perform the Offices of our respective Places and Stations with Industry and Prudence, with Faithfulness and Sobriety, with Skill and Success.

Bless our Friends and Parents, and all that are related to us by natural Affinity. [*Here mention the particular Friends.*] Give them O Lord, thy heavenly Wisdom; a Knowledge and Practice of their Duty to thee *their God*, to their *Neighbours* and themselves; never to rob *thee* of thy Honour, Glory and Service, nor their Neighboursof that Respect and *brotherly Kindness*, which is due to them, nor *themselves* of the peaceable Reflections and Comforts of a good Conscience.

Accept also our Prayers, O Lord, for all *the Sons and Daughters of Affliction*; and grant that in the little Difference of worldly Fortune and Circumstances, we may reflect and consider that we have all *one Father*, and that one God hath made and *created* us. According to our Abilities, give us Hearts, O Lord, to succour and relieve all such poor Brethren in *Christ*, who in this transitory Life, are in Trouble, Sorrow, Need, Sickness, or any other Adversity.

Life,

Bless this Land in the Protection, Welfare and Peace, of our King, his Royal Family, and all Governors and Rulers acting under his Authority, in Church and State. We beseech thee, O Lord, to have *Mercy upon all Men*, to bless the *Fruits* of the Earth to our Use and Nourishment, and that in *due Time* we may enjoy *them*. Bless and forgive our Enemies, and turn their Hearts; and in the mean Time teach us to bear all their Injuries with Patience, and to suppress all Desires of Revenge, or Resentment. Grant to us *all* such Amendment and Newness of Life, that conducting ourselves in thy Fear, we may die in Peace, and meet in that blessed Place which was the Purchase of his *precious Blood*, who for our Salvation was obedient unto Death, even the Death of the Cross: To him with thee, O God the Father of Heaven, and God the Holy Ghost, blessed and glorious Trinity, three Persons and one God, be all Honour, Worship and Praise, from this Time forth and for evermore. *Amen.*

Another Prayer for Reformation of Manners to be used by great Sinners, in a Sorrow for their Offences, and Desire to reform; taken from the Parable of the Prodigal Son, Luke xv.

O God who wouldst not the Death of Sinners, but rather that they shouldst turn to thee and live: Be merciful to our Souls, in shewing to us, who are in the fatal Error of Sin,

Sin, the *Light* of thy *Gospel-Truth* and Purity, that we may reform according to its Precepts, and by turning from the *Practices*, be delivered from the shameful and miserable *Consequences* of Evil.

O Father, of all Mercies we have *sinned against Heaven* and *before thee*, and are no more *worthy* to be called *thy Sons*, but from thy Goodness and Mercy, we are encouraged to hope, that at what Time soever a *Prodigal* sees his Error and repents, thou wilt favour and increase the *kindling Sparks* of Virtue and Reformation: That in the pleasing Sight of the converted Soul thou wilt not remember the *Prodigal* and wilt shew before the *Face of Men and Angels*, thy Regard to *Repentance* and *Conversion*. O give us, Lord, the Wisdom and Grace to consider, that there is more *Encouragement* to *repent*, than *Temptation* to *Sin*. Give us, the Love of Piety and Virtue, and if involved in wicked Courses, the Grace to return, and a Sight to discern the Pleasure and happy Consequence of Repentance and Amendment. All the *Lights* of Vice and Immorality are artificial, false, and deceitful; but the *Sun of Righteousness* shines with a clear and steady Light. O comfort us with his Beams, and give us a *Sight* of Vanities and sinful Pleasures, not as the World *disguises* them, but as they *really* are in themselves.

O Lord, lead us by thy Holy Spirit into the Ways of Religion and Virtue, and let us prefer the State of the *Prodigal*, *rising* from Iniquity

Iniquity and Sorrow, and going to his offended Father, *to all his former Gaieties and glittering Enjoyments. No Man was left to give unto him*, but his gracious Father's Love and Affection, *even his Vices had not extinguished*; He shewed some *Tokens upon him for good* in his reflecting and penitential Moments: He encouraged the *Dawning* of Grace in his Soul, and when he was yet a *great Way off* he met and embraced him.

Thou, O Lord, art the *kind and forgiving Parent*, figured in that *instructive Parable*. The *Pleasures* of this World are not *Food* for the Soul, but thy *fatted Calf* is ready for the returning Sinner; thy *good Things* to satisfy his spiritual Hunger; thy *Ring*, that Emblem of Gospel Peace and Reconciliation is bestowed on the Convert; and thy *Shoes*, intimating the holy Precepts and Injunctions of thy Religion will enable us to *tread* for the future, *safely and surely* in the Paths of Piety and Virtue, till we come to the happy End of our Journey, to the *high Palace of our God*.

O Lord, instruct us thereby in *Righteousness*, and make us by Conversion *wise unto salvation*. We have wantonly *wasted* the favours of thy kind Providence; we have given into the *Pomps and Vanities* of this sinful World, into the *Luxuries and Pride* of life; we have pampered these mortal Bodies, these *Tenements of Clay*, and suffered our Souls, their noble and spiritual *Inhabitants*, to be naked and destitute. We have followed the viti-
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ous Modes and Fashions of a corrupt and degenerate Age, and swerved from our Duty to thee in a weak and wicked *Conformity* to the *World*; in the hurrying Pleasures of this Life we have given ourselves little or no Time for thy Worship and Service, and have need of thy Corrections to bring us to a Sense of our Duty.

We see, O Lord, our Folly, and are *ashamed*; we know the Power of thy Wrath, and *fear*; but we see thy Love towards us in *Christ*, and therefore we *hope*. O Lord, forsake us not *utterly*, but call us home to thy Flock who have wandered from thy Paths, and give us thy Holy Spirit to repent and amend, that *we perish not*. Let us no more leave the substantial *Food* of thy Gospel, to feed on the empty *Husks* of sinful and momentary Pleasures, the Food and Entertainment of those who *wallow* in Vice and Impurity. Let us add another *joy* to thy Heaven and holy Angels, by our *Repentance* and Reformation, and be comforted with the Refreshment which thy blessed Son has promised to the *Weary* and *Heavy laden* that obey his affectionate *Call* and *Invitation*.

Accept, O Lord, of these our earnest and humble Supplications for Mercy; and grant that at thy *Throne of Grace*, before which we now bow and prostrate ourselves, we may find *Grace* to help in this our Time of Danger, our great *need* of Conversion and Amendment. Look in Pity, O Lord, and Compassion upon a Wor

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a World lying in *Wickedness*, and let us all set our Hands to a general Reformation, to the *exalting of our Nation*, by every one beginning to reform from his particular Vice and *Iniquity*. Let thy sanctifying Spirit, O Lord, so diffuse its enlightening Influences into every Corner of this sinful World, that *High and Low, Rich and Poor* may turn from their Sins and be saved

Let the *Love* of thy Son *Jesus Christ* constrain us to Piety and Devotion, and lead us to Repentance, that having been *dead in Trespasses and Sins*, we may be *alive* again, and from *lost Sheep* be *found*, and joined again to the *Christian Fold*. Grant this, we beseech thee, O gracious Father, through the same thy Son *Jesus Christ*, our blessed Lord and Saviour. *Amen.*

*Meditations and Acts of Faith and Adoration
for Wednesday Evening.*

O LET us magnify the Name of the Lord together, and meditate on his Loving-kindness to the Children of Men.

They that trust in the Lord shall be even as the Mount *Sion* which may not be removed, but standeth fast for ever.

A quiet and unaccusing Conscience in this World lays us down on our Beds in Peace, and the *Righteous*, have *Hope in their Death*.

O let

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O let us remember thee on our Beds, and think upon thee *when* we are waking.

We will lift up our Eyes unto the Hills, from whence cometh our Help.

He will not suffer thy foot to be moved. And he that keepeth thee will not sleep. The Lord himself is thy Keeper, the Lord is thy Defence upon thy right Hand.

The Sun shall not burn thee by Day, neither the Moon by Night.

The Lord shall preserve thee from all Evil, yea, it is even he that shall keep thy Soul.

Who will harm us, if we be Followers of that which is good?

Let us turn unto the Lord, and make no long tarrying, and not put it off from Day to Day.

Exhort one another daily while it is called to-day, for there is a Night coming wherein no Man can Work.

Let us go to our Bed as the faithful Christian to his Grave, in hope of rising in the Morning to a new Life of Grace and Amendment, as the other doth to his Bed of Darkness in Hopes, through Christ, of a joyful Resurrection to Glory and Immortality.

What Christ said unto his own Disciples, he said unto *all*, Watch.

Blessed and holy is he that has a Part in the first Resurrection; over him the second Death hath no Power.

Glory be to the Father, &c.

As it was in the Beginning, &c.

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A Prayer for Wednesday Evening.

O GOD the Father of *Lights*, and Creator of *Darkness*, whose *Sun* knoweth *his going down*, whilst Man, for whose Use and Benefit he *rises* and *enlightens* the Earth, disobeyeth thy Will and Commandment, and *observeth* not the *Time* which should be devoted to thy Duty and Service. The Approach of Night and Obscurity, when every Thing but Wickedness is in a profound Silence and Inactivity, should turn our Thoughts to thee, O Lord, the Protector of Cities, without whose watchful *Care* and *Preservation*, all Guards and earthly Securities are vain and impotent; Regard our humble Supplications and Prayers, and *lighten our Darkness that we sleep not in Death*.

Thou hast added the *Light* of thy Countenance to *that* of the Day; And blessed be thy Name, O thou most High, for the *Goodness* thou hast shewed us in the *Land* of the *Living*; for bringing us safe hitherto through the many Disasters and Misfortunes we are subject to, and by thy most *gracious* and *ready Help*, defending us in the many *Changes* and *Chances* of this mortal Life, to take again our appointed Rest and Refreshment. Do thou continue, O Lord, to be our Guard and Guide through this *Vale* of *Misery* and *Tears*, till we arrive at that holy *Hill* where thine *Honour dwelleth* and thy
Saints

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Saints and Servants shall enjoy their everlasting Rest. Make us to recollect and observe the Conditions prescribed in thy holy Gospel, in order to ascend *that* glorious Height, and enjoy *that* sweet and uninterrupted Repose and Felicity.

Give us Grace to lead an uncorrupt Life, and perform the Duties without which we shall come short of the *Rest which remaineth for the People of God*. Grant that we may remember the *Days of Darknes* which shall be *many*, and let every Night be a *Memento* to us of the long Night of Death, when our next *awaking* will be to *Judgment*.

O plant in our Minds such just and lively Ideas of that *great Day*, and of the *strict* and *solemn Account* which we must all make at thy awful Tribunal, as may cause an Examination into our Actions, and Fitness to appear before thee. O what should we say? or how answer thy Demands of an Account of our *Time*, if we were never to *awake* more till the tremendous Sound of thy Trumpet shall summon us to Judgment. We know not, O Lord, the Time of such thy *second* and final *Visitation*, and the Hour of thy Coming is a Secret locked within the Breast of thine infinite Wisdom. O let it not overtake us in the midst of our Sins, and in an unprepared State of Soul, but let our Loins be girded about, and our Lamps *burning to meet the Bridegroom* when ever he cometh! Let us not idle away the precious Moments

Moments thou hast given us to prepare ourselves, nor let us have *Oil to get* *, when our Attendance is required.

O Lord how have we spent our Days that are past? and how little, if any, Progress have we made in the great Work of Salvation? how do then account stand between God and our Souls, and when weighed in *thy just Balance*, how great is the Danger, how just the Fear of being *found wanting*?

We may disguise our Circumstances and our Principles from Men, but thou, O Lord, *searchest the Heart and the Reins*: No fine Oratory will prevail at thy great *Bar of Justice*, nor will any Flourishes of *Rhetoric* clear the Guilty; our *secret Faults* will be there open and manifest, and our own Consciences be Witnesses against us. Give us, O Lord, the Wisdom to consider our *latter End*, and let the close of each Day put us upon thinking of that last and great *Period* of our Time, *when naked as we came into*, we shall go out of this *World*, and *carry nothing away with us* of all those Things which inconsiderate Man so often risks his Soul and Salvation to acquire.

Thou, O Lord, addest Days to our Days, and we in return add Sins to Sins. To thee belong *Mercy and Forgiveness*, to us *Shame and Confusion*. Be pleased to accept the *Confession* of our Wickedness, and the *Sorrow* for our Sins. *Out of the Deep* our Souls cry unto thee,

* Matth. xxv.

thee, O *bear us* and have Mercy upon us. In the Blood of thy Son *wash us thoroughly from our Wickedness*, and in that troubled Pool, *cleanse us from our Sins*. Look, O Lord, at the Merits and Satisfaction of thy dear Son, and for the Sake of that spotless Lamb be reconciled to thy offending Creatures, and restore us to thy Grace and Favour.

That during our present Sojournment here we may, in all Things resign ourselves to thy Will and Pleasure; that all our Sufferings may end with this Life, and that the Sleep of Death may be succeeded by a joyful Resurrection to Glory and Immortality hereafter. Till which Season of our happy Release, let us *look up* for Courage and Support to the great *Author and Finisher of our Faith*, the Son of thy Love *Jesus Christ* our Lord, in whose Name and Words we conclude, saying,

Our Father, &c.

THE great God of Peace, which raised from the Dead our Lord *Jesus Christ*, take us all into his holy and divine Protection. The Lord strengthen our Faith, and our hope in him. The Lord watch over and keep us from all Evil of Body and Soul; and from Death, which is overtaking us all, raise us to everlasting Happiness; to whom be Glory, Praise and Dominion for ever. *Amen*

*A General Thanksgiving and Prayer for
Thursday Morning.*

LORD of all Power and Might, the great Creator, and the Governor of the World and all Things therein, *whose Name only is excellent in all the World.* Accept the Praises of our Mouths, and the unfeigned Thanks of our Hearts, for thy manifold Blessings and Mercies daily and hourly conferred upon us. Thou by the *secret Workings* and Dispensations of thy good Providence, *orderest every Thing for good to them that love and fear thy Name.*

How many Mercies hast thou shewed to the sinful *People of this Land*, and from how many Enemies and Dangers hast thou rescued and delivered us? How great, O Lord, is thy Love and Affection to us in the Continuance of thy *Gospel* amongst us, whilst so many Scoffers, and such Variety of Sects and Opinions, so unhappily abound? Who can return the Thanks due to thy divine Goodness for the Protection of thy holy, pure, and apostolick Church, established in these Kingdoms; and which, reformed from Idolatry and Superstition, freed from all irrational and dangerous Doctrines, calls us to the *Obedience of Faith and Truth, as it is in Christ Jesus.*

We thank thee, O Lord, for the many Blessings brought by the Influence of thy Holy Spirit

Spirit from their Prejudices, to the holy Ordinances and Institutions of thy Church, and for thy adding *daily unto her such as shall be saved*. Continue us, O Lord, in her *holy Communion*, that we may *persevere* in the *Truth*, and square our Lives according to her wholesome Doctrines and Injunctions, and *abound* more and more in the *Work of the Lord*, taking heed that we fall not into Schism or dangerous Mistakes, by the artful Delusions of wicked and designing Men.

We bless thee, O Lord, for the Welfare and Preservation of thy Servant, and *Defender of the Faith*, our Sovereign Lord King George; be intreated, to continue thy gracious Protection of him, *give him Victory over his Enemies in any Wars and Tumults*, and *cover his Head in the Day of Battle*. We bless thee, for the happy Prospect of our future Safety and Defence, and the Continuance of our valuable Rights and Liberties, in the many Branches of his illustrious House, particularly in their *Royal HIGHNESSES FREDERICK, PRINCE OF WALES, the Princess of Wales, the Duke, the Princesses, the Issue of the Prince and Princess of Wales, with all the ROYAL FAMILY, whom* we beseech thee, O Lord, to bless and preserve.

We praise thee, for all thy *Goodness and Loving-kindness* to us and to all Men; for the safe Guidance of thy gracious and good Providence in all our Journeys and Undertakings, bringing us home in Life, and

Health

Health, to our Dwellings and Families. We thank thee, O Lord, for the Corrections and Chastisements of thy Paternal Love and Affection, and for the little Proportion they have born to the Punishment we have deserved. Grant that we may improve all thy past Judgments and Mercies, to the gracious End for which they were sent, to the Amendment of our Lives, and Salvation of our precious and immortal Souls.

We acknowledge it thy Goodness, O Lord, that, we are not guilty of those gross and enormous Crimes, which have brought so many to publick Shame, and Infamy, and to which, without a Measure of thy Grace, our natural Corruption, and many Opportunities and Temptations, might have betray'd us: May it please thee so to order and regulate our Passions and Affections, that we may always live under the Restrictions of thy Grace; and that by Sobriety, Temperance, Charity, Justice and Piety, with all the Virtues which adorn our Christian Profession, we may be happy in the Continuance of thy Blessing and Goodness to us.

Permit us, O Lord, with thy holy and grateful Servant, *David*, to praise thee, for *that we are fearfully and wonderfully made*, for those many Endowments, Faculties, and Senses which form a rational as well as human Creature. We acknowledge thy Goodness and Favour in the great and valuable Blessing of

of *Sight*, whereby we have the *Pleasure* to behold thy *Sun*, and all the various and charming Beauties of thy Creation. Grant, that we may never abuse that Blessing, but make a *Covenant with our Eyes*, that they turn not to *Vanity*, nor wander from their high and proper Object in Prayer and Devotion, from thee, O Lord, the great Fountain and Father of *Lights*.

We bless thee for that *Sense* which enables us to bear thy holy Word, and the comfortable Doctrines of our Peace and Salvation. Let us never prostitute this Blessing, in listening, with any secret Pleasure, to the loose Effusions of a wicked Wit and Imagination, to the *vain* Use and Dishonour of thy sacred and awful Name, or to any Slanders and idle Reports which may cause Variance and Animosity amongst Christian Brethren.

We praise thee, O Lord, for that *Sense*, whereby thou hast so mercifully distinguished us from the brutal Nature; whereby we are rendered sociable Beings, able to entertain and instruct each other. Grant that the Faculty of *Speech* may be constantly used in Prayer and Praises, to the *Glory* of thee our God, and in kind, friendly and respectful Words one of another.

Above all, we bless thy holy Name, for thine inestimable Love in the Redemption of the World, by *Jesus Christ* our Lord, for the Means of *Grace* and the *Hope* of *Glory*. We thank thee for his *Incarnation*, which gave us

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a Saviour *capable* of Suffering : We *adore* the God-head, which gave *Authority* and *Weight* to those Sufferings; and we *revere* that Inoffensiveness and Freedom from Guile and Corruption, which gave a *Plenitude* of *Merit* to his Mediation. Give us Grace, O Lord, to *walk in his Steps* here, that we may follow him to his Glory in Heaven, and that we may *ever-more dwell in him and be in us*.

These our Prayers and Praises, with our humble Request of thy Grace and merciful Providence *this Day*, and our Thanks for thy Protection the *Night past*, we beg leave to offer up in the Name and Words of our dear Redeemer, *Jesus Christ* our Lord.

Our Father, &c.

A Prayer for Thursday Noon.

HEAR us, O Lord, when we call upon thee, have Mercy upon us and bearken to our Supplications, our King and our God *. Thou hast promised in thy Gospel, that our private Services shall be rewarded openly, and that where two or three gather themselves together in thy Name, thou wilt be in the Midst of them: Grant the Petitions of thy humble Servants as thou shalt judge best in thine infinite Wisdom, and as may be most for the Advancement of our eternal Welfare.

Let not our Minds be set on Things below, but grant that our Treasure and our Hearts may be

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* Psalm iv. 1.

in *Heaven*; and that we may chearfully expect our happy Translation from this vain World of Iniquity and Misery, to the bright Regions of everlasting Peace. O Lord, give us Contentment with our Station *here*; if it shall be thy good Pleasure, to order us the Extremes of Riches or Poverty, grant that no *Fullness* may lead us to *deny thee*, and say, *who is the Lord?* nor *Necessity* make us steal from and defraud our Neighbour, nor take the Name of our God in vain.

We beseech thee to have Mercy upon our Frailties, and Infirmities, not *dealing with us after our Sins*, nor rewarding us *according to our Iniquities*. In all our Troubles and Sorrows, grant that our *Faith* may be strong and lively, and our *Trust* and *Confidence* in thy Power and Goodness, *unshaken* and *immovable*. Send down the *Light* of thy *holy Spirit* into our Hearts, to enable us to *walk in thy Fear*, and lead us in the *Way* of thy Commandments, which we shall experience to be the Way to everlasting Life. Grant, O Lord, that no Temptations nor Terrors, no Promises nor Threatnings of Men, may divert and drive us from the important Duties of our Religion: And do thou, O Lord, who art *easy to be entreated*, and rejoicest to do Good, who brought again from the Dead our Lord and Saviour; that great Shepherd of the Sheep, watch over, protect, and preserve us from all Evil, and through the Blood of the everlasting Covenant, make us perfect in every good

*good Work, to do his Will, and work that which is well-pleasing in his Sight **, through the same *Jesus Christ*, our Lord and holy Redeemer. *Amen.*

A Prayer for Thursday Evening.

O EVERLASTING God and heavenly Father, who for the many and singular Mercies which thou from Time to Time art pleased to confer upon thy unworthy Creatures, acceptest the easy Tribute of Praise and Thanksgiving: We glorify thy almighty Power and Goodness, more particularly for the Blessings of this *Day*, and humbly offer our Requests of thy Care and Protection from the Dangers and perilous Disasters of the ensuing *Night*.

When we reflect, O Lord, upon the sinful *Course* of this World, and yet perceive the Continuance of thy gracious Providence, how wonderfully and mercifully thou *bearest up the Pillars of it*, we can never enough admire nor reverence thy long-suffering and unparallelled Goodness to the Sons of Men. The *Presumption of them that hate thee increaseth ever more and more*, and yet thou art *unchangeable* in Love and Affection; thy *Sun shineth upon the Evil and the Good*, and thy *refreshing Rain falleth upon the Just and Unjust*: Grant that we may follow the Pattern of thy Compassion and Forbearance, with

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Regard

* Heb. xiii. 20, 21.

Regard to our poor Brethren and offending Fellow Creatures; and not be severe to them for their *few Pence*, when thou art pleased to shew such Mercy in *remitting* to us our *many Talents*.

Rivers of Waters are said, in thy holy Word, to fall from thy Servant David's Eyes, because Men kept not thy Law: Teach us, O Lord, to humble ourselves for our *own Sins*, and then be humbled also and heartily grieved for those *Sins of others*, which are so dishonourable to thy holy Name, and so destructive to the Community whereof they and we are Members. Enable us to perform, with the *Spirit of Love*, and without reviling, the Christian Office of mild Reproof and Admonition, and to discountenance their sinful Conduct by our good Examples. Let our *Light so shine before Men*, that they may see our good Works, and glorify thee our Father, who art in Heaven.

Thy Ears, O Lord, are always open to the Prayers which are offered from a faithful and true Heart; yet art thou pleased sometimes to make thy Suppliants *wait* for the grant of their Requests, that they may practice the Christian Graces of Patience and Perseverance, and not be weary of *waiting upon their God*. If therefore, O Lord, we do not *immediately* succeed in those Things which we make the Objects of our Wishes and Petitions, or if those *Clouds* continue of which we humbly intreat thy Removal; let us not think thee *slack*, as some Men count *Slackness*, but know

know that *thou hast thy Way in the Whirlwind, and in the Storm, and the Clouds are the Dust under thy Feet, to shake off, or send upon thy People, as thine infinite Wisdom judgeth most necessary and proper for them.*

We have experienced sufficiently thy Mercies, and every *Breath* we draw shews what we might suffer from the *Blast of thy Displeasure*, O let us *wait patiently upon thee*, and *tarry thy Leisure*, be thankful to thee for what we enjoy at present, nor distrust thy Goodness for the future, in any thing which may be really for our Good. Whatever *bitter Draught* our distempered Souls stand in need of, make us, O loving Father, chearfully to *drink*, and if thy blessed Son, for the Sins of *others* submitted to *thy Will*, let us not murmur at the just Reward of our Deeds.

Be entreated, O Lord, at the Close of this troublesome Life, to place us in the Bosom of *eternal Rest*, and then, whether we enjoy Prosperity, or suffer Adversity, in this mortal Life, let us be easy, and submit to thy Pleasure: Grant, O Lord, that with Hearts full of thy Love, devoted to thy Service, and *setting thee always before us*, we may chearfully pursue the Offices of the *Day*, and lye down in our Beds at *Night* in Peace and Safety.

This, our Christian Sacrifice of Prayer, Praise and Adoration, we humbly offer to thine infinite Majesty, through the Satisfaction of our blessed Redeemer, *concluding* with
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that excellent Form of Words, which in Compassion to our Infirmities he was graciously pleased to give us.

Our Father, &c.

EJACULATIONS and MEDITATIONS for the Evening.

O LAMB of God, Son of the Father, receive our Prayer, and dwell in our Hearts by Faith. O tarry with us for it is towards Evening, and the Day is far spent *.

If any Man sin, we have an Advocate with the Father, *Jesus Christ* the Righteous; and he is the Propitiation for our Sins.

He that gave us his own Son, and delivered him up for us all, how shall he not, with him, freely give us all Things?

O praise the Lord, who healeth all our Sickness, and forgiveth all our Iniquities; who saveth our Lives from Destruction, and crowneth us with Mercy and Loving-kindness.

If the Lord is for us, who shall be against us.

We shall not be afraid of any Terror by Night, nor for the Arrow that flyeth by Day.

O that we were Wise, that we would consider our Ways, and at the End of every Day think seriously on, and prepare for, our latter End.

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* Luke xxiv, 29.

We believe, Lord, help our Unbelief;
Lord increase our Faith.

Preserve us from the Pestilence that walketh in Darkness; and be about our Path, and about our Bed, that no Enemy hurt us, nor Evil approach our Dwelling.

The glorious Majesty of the Lord our God be upon us.

O satisfy us with thy Mercy, and that soon; so shall we rejoice and be glad all the Days of our Lives.

Glory be to the Father, &c.

As it was in the Beginning, &c.

The CONCLUSION.

GRACE be with us, and Peace from God our Father, and the Lord *Jesus Christ*.
Amen.

A Prayer for Friday Morning.

OBLESSED and adorable Saviour, thou Son of the living God, co-equal in Power and Essence, and yet wonderful in thy Humility and Charity to the Children of Men; who being in the *Form of God*, didst not refuse to take upon thee the *Form of a Servant*, nor from the celestial Regions of thy Glory, to come into a World of Misery and Trouble, to *satisfy* the just Wrath of thy offended Father, and reconcile Sinners to his Grace and Favour.

With Hearts truly sensible of this thy unspeakable Goodness, and deeply affected with the shameful Cause of thy Sufferings; we prostrate ourselves with all Humility and Gratitude before thee, intreating thee to accept of this our Morning Sacrifice of Praise and Adoration. What Heart so hardened that thy *Sufferings* cannot penetrate? What Sin so stubborn that thy *redeeming Mercy* cannot root up and destroy? In thy bitter Agonies and Passion, give us, O Lord, a View of the Heinousness of Sin, and on thy Cross let us see our Shame and Ingratitude.

Thou, O blessed *Jesus*, hadst *done nothing amiss*; in thy *Mouth was no Guile*; the *Scandal* of thy Cross was the *Scandal* of our Sin; we were the poor Malefactors of polluted Nature, that numbred thee, O guiltless and holy Lord, with *Thieves* and *Transgressors*; thy Pains were for our Crimes; and our Salvation was thy blessed Aim and Purpose; *thou wast bruised for our Iniquities, and wounded for our Transgressions; the Chastisement of our Peace was upon thee; and by thy Stripes we are healed.* We live by thy *Death*, and we are justified in thy *Resurrection*: In thy blessed and raised Person we joyfully perceive that the Grave cannot detain the *Redeemed of the Lord*, nor Death maintain its Dominion over us. O give us such a Sense of this *Mystery of Love*, as may lay Sin in the *lowest Sepulchre*; and strengthen and enable us, by thy holy Spirit, to overcome this World and its delusive

lusive Enticements. Grant that we may not be so injurious to thy Religion, nor so unmindful of thy Goodness to the undone Race of Mankind, as to be *conformed to the World* in its vitious Modes and Customs, but let thy Followers be distinguished for Virtue, and *live as becometh* thy holy Gospel.

Thou, O gracious Lord, hast laid down a Plan of present Ease and Happiness, and by *Example* and *Precept* hast been desirous to draw and move thy Disciples into the *Ways of Pleasantness*, and into the *Paths of Peace*. No Anger can rest in the Bosoms of those who follow thy Rules; and the Mind formed from thy *holy Scheme of Life* can have none of the Agitations of Hatred, Malice, Revenge, and Resentment. The Injuries of the World cannot be able to kindle any Flame of Passion, nor raise Tumults in the Soul, of the *true* and faithful Christian, O give us, blessed Lord, such a peaceable Frame and Disposition of Heart that we may sincerely implore *Forgiveness* of our *Trespasses*, as we have *forgiven* those who have *trespassed* against us; that we may not equivocate and dissemble with God, when we use thy *holy Form*, but *Practice* what our *Lips utter* to the Throne of Heaven.

Enable us, O Lord, to perform our baptismal Vow, *to renounce the Poms and Vanities of this evil Word, with all covetous Desires of the same*; to believe all the *Articles of our Christian Faith*, and bring forth the lovely

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Fruits thereof in an Obedience to thy *holy Will and Commandments*, and *walk in the same all the Days of our Lives*. As we were signed with the Sign of the Cross, in Token that we should, grant that we may never be ashamed to *confess* the Faith of thee our crucified Redeemer, but *fight manfully under thy Banner* against *Sin, the World and the Devil*.

And now, O Lord, we commit ourselves to thy Grace, and have Hopes, from thy powerful *Intercession* for thy Church in *Glory*, of Preservation from all Evils spiritual and temporal, of Strength against Temptations, and Pardon of the Frailties of our corrupt Nature : Comfort us in all the *Changes* and *Chances* of this mortal Life, and let no Calamities of the World weaken our Faith, or diminish our Love of thee.

Heal the *unhappy Divisions* of Christian People, and put a Stop to those Disputes and Controversies, which are oftner calculated to exalt human Parts and Abilities than to forward thy Glory or the Salvation of Men ; which oftner proceed from a *Knowledge* which *puffeth up*, than a *Charity* which *edifieth*. Unite and sanctify all those who are received into the Fellowship of thy holy Communion, and grant that all who *profess* and *call* themselves by thy Name, may tread in thy Steps, and shine as Lights in a *faithless and perverse Generation*. As thou, O blessed Lord, hast declared *Love* to be the *fulfilling of the Law*, and the great and new *Commandment of thy Gospel*,

Gospel, give us tender and affectionate Hearts, one towards another, that we may bring forth those *Fruits* of thy Spirit, which are *Love, Joy and Peace*; and so *live*, that when we dye, we may not be *as Men without Hope*; that we may have no uneasy Hankerings after this Life, and our worldly Possessions, but be comforted from the Words of thy holy Apostle, that *to be dissolved and to be with thee*, is far better than any Thing we leave behind us in this *Valley of Tears*.

Permit us to add to these our Supplications and Prayers, our unfeigned Thanks for our *refreshing Sleep* this Night, and the Blessing of another Day. O fit us, Lord, for that Time when there shall be no more *Night*, but eternal *Day*, when all Clouds and Darknes shall be totally and finally dispersed, and the *Righteous shine as the Sun in the Kingdom of thy Father*: To whom with Thee and the Blessed Spirit, glorious and undivided Trinity of Persons, but one God, be all Praise, Honour, Majesty and Dominion, now and ever. *Amen*.

A Prayer for Friday-Noon, or any Time of the Day, for Grace to consider and prepare for the Last Judgment.

O THOU all powerful Being, and infinitely just God, who distributes thy Gifts and Talents to thy Creatures, requiring an Improvement and Account thereof; and
hast

hast appointed a Day wherein thou wilt judge the World by that adorable Person whom thou hast ordained; give us, O Lord, a Consideration of, and due Preparation for our great Reckoning, and so teach us to commune with our own Hearts, to examine and try ourselves, that when the Secrets of all Men are to be disclosed, and we are summon'd to thy awful Tribunal, we may be acquitted and saved from the eternal Punishment of our Sins and Transgressions.

This World, O Lord, is the Scene of Action, and the Season of Repentance; we are to work out our Salvation before the Night of Death cometh, when no more can be done preparatory to that great and solemn Day of the Lord; as the Tree falls it must lye till that general Convention of Mankind, when we can expect no more digging round it; and when if it appears with any Fruit, well; if not, it must be for ever cut down and destroyed. In the Pit no Man remembereth thee; and in that State and Habit of Soul wherein we receive the Arrest of Death, we must appear at Christ's Judgment-Seat. Every one of us must give an Account of himself, and all the Dead, both great and small, stand before thee; and the Books, containing all our Words and Actions, be open'd.

O make us to consider our Ways, and recollect the great Errors and Misbehaviour which proceed from our Inconsideration and Forgetfulness of a future Judgment; and assist

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assist us with thy holy Spirit, that before we speak and act we may consider how our Words and Actions will bear the strict Scrutiny and Examination of thy great and solemn Enquiry at the last Day, when it will not be possible to conceal the most private Villany, nor with the greatest and most subtil Eloquence to gloss over our Crimes; when *Truth* will prevail over all *Arts* and *Disguises*, and every one receive the *Reward of his Deeds*: Oh then! Fix in our Minds such Ideas of falling into *the Hands of the living God*, as may make us avoid Sin as a Pestilence, and fly from it with more Precipitancy than we *now* pursue it. Let the tremendous Consideration of that *Day of Wrath* which will succeed the many abused Days of Grace, throw us on our Knees for Mercy, and make us arise, and go to *thee our offended Father*; and make us, O Lord; so watchful for the future, that *coming suddenly* we may not be *found sleeping*. Let not the Uncertainty of the Time, nor any fancy'd Distance make us neglect *the Things which belong to our Peace*. But, as the Judge may be nearer than we think of, *even at the Door*, let our Loins be *girded about*, and our Lamps *burning*; and let us be *sober, and watch unto Prayer*, with such an awful Sense of this great Day, this general *Affize* and *Trial* of all Men, that no present Gratifications, nor Indulgences, may procure the *Sentence of eternal Death* to be pronounced against us.

O let

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O let the Punishment of the *bad* Servant in the Gospel, caution us not to put the *evil Day from us*, but *turn* unto thee, and to live one Day as if the next was the Day of our Death and Judgment.

We thank thee, O Lord *most holy*, O God *most mighty*, O *holy and most merciful Father*, that all Judgment is committed unto that divine *Person*, who *took our Nature upon him*, is acquainted with our Infirmities, died, and shed his Blood for us; let it comfort our Hearts, prevent all Despair and Despondency, raise our Hopes, and dissipate our Fears; yet so as not to encourage us in Sin and Presumption, though we do firmly believe that there is no *Condemnation to them that are in Christ Jesus*, who *walk not after the Flesh*, but after the *Spirit*.

Teach us, O Lord, to comply with the Terms, that we may receive the Benefit of thy Gospel; that we may not *sin* that Grace may *abound*; but live *soberly, righteously and godly in this present World*, looking for the *blessed Hope and glorious appearing of the great God and our Saviour Jesus Christ*, who came to *purify to himself a peculiar People, zealous of good Works*.

Finally, O Lord, give us grace to make such Use of this and all other Doctrines of thy *holy Word*, that after the *Days wherein we have suffered Adversity*, we may partake of the Joy, which *no Man can take from us*, and be eternally happy in following the *Lamb*

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wheresoever he goeth. And this we beg in thy own good Time, for thy dear Son's Sake, our blessed Lord, Mediator, and Redeemer. *Amen.*

A Prayer and Act of Contrition for Friday-Evening.

ALMIGHTY Lord, and most merciful Father, look down with an Eye of Pity and Compassion upon us, who are daily beset with Sins and Temptations; and grant that we, thy People, be deterred from vicious Courses, by thy Corrections, and the many fearful Examples of the Consequences of Iniquity.

Thou shewest us, O Lord, the Deformity of Sin in the afflicted and diseased Bodies, as well as in the *wounded Spirits* of Sinners; and the *Rod of thy Wrath* has a Voice to repent and amend. In many of thy holy Prophets, Apostles, and Servants, we perceive the evil Biass of Flesh and Blood, and their fair and serene Days of Virtue in some Parts thereof overcast and clouded with natural Frailty and Corruption; but great, like their *Sins*, we may behold their *Repentance*; upon the Sincerity and Severity whereof thou didst receive them again into thy Favour: Let us *wash* our *Couches* every Night with our Tears: Let us *weep bitterly*, and firmly desire to *wash* the Feet of our offended Lord with the penitential Streams of godly Grief and Concern.

But,

But, O Lord, our Sins have been great, and as yet our *Sorrow* has bore no Proportion to our Iniquities; therefore we most humbly beseech thee, who could *bring Water out of the stony Rocks*, soften our hardened Hearts, and bend our *stubborn Knees* unto thee.

Let thy Promises to the Penitent, the many Examples of thy Love and Forgiveness to those who have seen their Errors, and amended; be our Encouragement and Motive to Repentance and Conversion. And as Thou hast *so loved us*, as to give thy blessed Son to die for us, *that we might not perish, but have everlasting Life*, O Lord, let no gloomy Despair, nor spiritual Melancholy, sink and weigh down our Souls; but give us a lively *Faith* in thy Word, and such a Sense and *Love* of thy Goodness to us in the Redemption on the Cross, as may raise our drooping Spirits, and administer those Comforts, which *in the Multitude of the Sorrows which we have in our Hearts will refresh our Souls*, and so strengthen us with thy blessed Spirit, that we may be able to resist and overcome our sinful Inclinations, and to *tread down Satan under our Feet*.

Blessed be thy Name, O Lord, for those merciful Gifts of thy Grace, which have so often turned us from Evil Courses, and restrained us from the grosser and more heinous Iniquities of some of our unhappy and profligate Fellow-Creatures. We thank thee for the *Way* which thy Grace hath made for

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us to escape Temptation. Keep us, O Lord, in thy Paths, and preserve in our Hearts such an awful Fear of thy omni-present Majesty, that knowing we sin in thy Sight, and that we shall be punished in the terrible Day of thy Wrath, our Consciences may be purged from dead Works, to serve thee, the only true living God.

O Lord, give us the Wisdom to consider our continual Want of thy Regard and Favour, and how much thy Blessing and Grace exceed all the vain Enjoyments of Sin; which will be followed with the Horrors of an accusing Conscience, and of thy heavy Wrath and Displeasure. O Lord, forgive what is past, and take us this Night into thy safe Protection; that our Eyes being opened to another Day, they may likewise be opened to another View of thy merciful Providence, and that we may always learn from thy Clemency to give thee Praise and Glory, *through Jesus Christ our Lord. Amen.*

Thankful Meditations and Prayers for Saturday-Morning.

MARVELLOUS are thy Works, O Lord, and that our Souls know right well. The Lord is our Refuge and Strength; in the Day he is our Defence and Protector; at Night, about our Path, and about our Bed, *copying out all our Ways.* Without the divine Aid the Bows of the Mighty are bent in vain, and

and it is not *their Arrows can save them*, How should we meditate upon thy gracious Attributes, O *Father of Mercies*, and *God of all Comforts*, when we arrive to the End of those *Weeks, Months, and Years*, wherein thou hast *spared us who have deserved Punishment* !

How admirable are the Contrivances of thy Wisdom in the Formation of this World ! how exactly are Things fitted to answer the Purposes of their Creation ; and how subservient to the Necessities of those, upon whom God has stamp'd his divine Image ! Let our Tongues be exercised in the Offices of Praise and Thanksgiving as often as Nature's Beauties are in our View ?

What an easy Tribute is laid upon us for all that we enjoy and possess ? Not *one Commandment is given us that is grievous* ; but what promotes our own Advantage, at the same Time that it shews our Obedience to the Lord our Maker.

For the feeble State of Infancy, the Lord, who hath *protected us ever since we were born*, has provided the Care and nursing Arms of natural Parents, and has implanted in their Breasts that Fondness and Affection whereby we are supported when we cannot help ourselves : And if for certain wise Ends and Purposes. God is pleased to turn this *usual Current* of his Providence, that we may not think it an *unalterable Decree of Nature*, independent on the divine Will and Power ; if the *Fountain* fails to supply the *little Streams* that flow from

it; if there is a Stagnation in that common Course of natural Affection, and *their Fathers and Mothers forsake them*; THEN *the Lord takes and gathers them up*, and receive such *deserted Innocence* into the Bosom of his especial Providence, raising up for them mighty and unexpected Instruments of Succour and Maintenance *.

In the Morning of Youth what Beams of Grace dart in and dawn upon the Mind, whereby many Children of God abstain from those sinful Flights and Actions, into which fierce and inconsiderate Youth, for the most Part, incautiously rush, *like the Horse into the Battle*; and when we arrive to the Meridean of Manhood, the divine Grace is *sufficient for us* against all Temptations.

God's Providence supporteth the *hoary Head*, is a never failing Staff in the Infirmities of Age; and he that goeth with us through the Road of Life does not forsake us at the last Stage, but will *strengthen the feeble Knees*. O give thanks unto the Lord, be telling of his *Salvation from Day to Day*.

Blessed be thy Name, O Lord *most High, Rejoice in the Lord ye Righteous*. We will love thee, O Lord, our Strength. The Lord is our strong Rock, and our Defence; our Saviour, our God, and our Might, in whom we will trust; the Horn also of our Salvation, and our Refuge.

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* This has Respect to that noble Charity the *Foundling Hospital*, for poor and deserted Children.

We will call upon the Lord, who is worthy to be praised; so shall we be safe from our Enemies. It is a good Thing to give Thanks unto the Lord; yea, a joyful and pleasant Thing it is to be thankful. We will tell of thy Loving-kindness in the Morning, and of thy Truth in the Night-season.

A Prayer for Saturday Morning. A.B. Tillotson.

O GREAT and Glorious Lord God; *the high and holy One, who inhabiteth Eternity, and dwellest in that Light which no Man can approach unto;* we pray thee to look down from Heaven, the Habitation of thy Holiness and thy Glory, upon us vile and sinful Creatures. Have Mercy upon us, O Lord, and according to the Multitude of thy tender Mercies, blot out all our Transgressions; and let it be for ever the Purpose and Resolutions of our Hearts, to serve and fear thee, and to keep thy Commandments always, that it may be well with us, and with our Children after us: And to this End we pray thee to write thy Law in our Hearts, and to put thy Fear into our Souls, that we may never depart from thee..

Grant us the Grace of thy Holy Spirit, to become every Day better; to reform and amend whatever is amiss in the Frame and Temper of our Lives; to enable us to mortify our Lusts, to govern our Passions, and to order our whole Conversation aright; to assist us in all that is good, to keep us from all Evil, and to bring us to thy heavenly Kingdom.

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We pray thee, O Lord, to instruct us in all the Particulars of our Duty to thee and our fellow Creatures, that we may *exercise our selves so as to have Consciences void of Offence both toward God and toward Man*; that we may love the Lord our God with all our Hearts, and with all our Souls, and with all our Strength, and our Neighbour as ourselves; whatever we would that Men should do unto us, grant that we may do likewise unto them; and let the Grace of God which hath appeared to all Men, and brings Salvation, teach us to deny all Ungodliness and worldly Lusts.

We pray thee, O Lord, to make us sensible of our own Frailty, of the Shortness and Uncertainty of this Life, and of the Eternity of the next; make us careful to live that Life, which we shall wish we had done, when we come to die; that the *Lamps* of our good Works may be always burning and shining before Men, and ourselves like unto those, who wait for the Lord at his Coming.

And now, O Lord, that thou hast brought us to the Light of a new Day, grant us to walk therein as *Children of Light*; soberly, purely, and honestly as in the Day; upholding us when we are about to fall, and lifting us up, if we happen to be down. Defend us under the Shadow of thy Wing, from the Snare of the Hunter, and from any noisome Disease or Infection; Preserve us in our going out, and coming in, from this Time forth for evermore, thro' Jesus Christ our Lord,

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mayest not in thy Wrath bring thy Judgments upon us, nor *laugh at our Calamities and mock when our Fear cometh*, when our necessities force us to call upon thee.

To all Men, 'O Lord, give thy Grace and heavenly Benediction, whether Enemies or Benefactors; and bring us all to that blessed Place, where nothing but Love, Peace and Harmony can dwell.

Bless and preserve those who *go down to the Sea in Ships, and occupy their Business in great Waters*, whose Preservation in their perilous and dangerous Callings, is Proof of thy wonderful Providence. Preserve, O Lord, those who *travel by Land*, on their lawful Occasions, or in Works of Charity and Necessity; keep them from all Accidents and *Perils of Robbers*, and in their Travels, that they may know that thy Power and Providence, are confined to no Place nor Country, but reach to every remote Part and Corner of the Earth.

Bless all Orders and Degrees of Men amongst us, from the *highest* to the *lowest*, especially our Sovereign, but thy Servant GEORGE our King and Governor, together with all his *Royal Relations*.

Send down *the continual Dew of thy Blessing*, upon all *Bishops and Curates* in thy holy Church; let thy Divine Aid and Grace accompany their Works and Labours in the Ministry; and give every one under their *Charge* the Spirit of Love, Obedience, and Devotion.

To these our humble Requests, be pleased,
O Lord, to add whatever else thou see'st proper and necessary for us, *that one Day may tell another and one Night certify to another, thy Handy-work,* and the Wisdom and Glory of thy Grace and Providence to the Children of Men.

All this we beg at thy Hands, O gracious Lord, through *Jesus Christ*, our Mediator and Redeemer, in whose Name and Words we sum up all our Prayers, saying:
Our Father, &c.

The CONCLUSION.

UNTO God's Mercy we commit ourselves this Day. The Lord bless us and keep us, and give us his Grace, now and evermore.

For Saturday Noon. A Prayer for Grace to subdue our Passions and Frailties.

O GOD, who art *just and able to forgive us our Sins and to cleanse us from all Unrighteousness*, the Comfort and Support of the Faithful, and a sure Friend of those, who *diligently seek thee*; who never *leavest nor forsakest* us, till we are hardened in our Iniquities, *have set at nought all thy Counsels, and will none of thy Reproofs*; Have Mercy upon us thy unworthy Servants, and *incline thine Ear unto our Calling*.

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Look not upon our former Sins, neither withdraw thy Mercy from us; but raise us to our Duty and to thy Favour by the Light of thy Grace; and help us, for the Sake of that *Sun of Righteousness*, who arose with *Healing in his Wings* to restore the *lost Sheep* of the *House of Israel*, and reconcile Sinners to thy offended Justice.

Grant, O Lord, that we may not be continually *repenting*, and immediately *offending* again; but be pleased to *work in us both to will and to do after thy good Pleasure*, that we may bring forth *Fruits meet for Repentance*, by forsaking one darling Vice after another, 'till we have entirely thrown off the *Garment spotted with the Flesh*.

O Lord, we confess that thou hast been graciously pleased to supply us with *Arms* whereby we may overcome the Frailties of Nature, and subdue every Adversary to our present and eternal Peace; whereby we may conquer *even those Passions*, which are strong and powerful Enemies *within* ourselves, and most treacherously false to the true Interest of the Soul. We acknowledge that thy *Grace is sufficient for us*, in all the *Buffets* of *Satan*, the World and the Flesh: We therefore most humbly pray thee, O Lord, to give us such a Portion of that Grace, as may enable us to resist Temptation, and to *fight the good Fight of Faith*; whereby we shall be able to quench all the fiery Darts of the Wicked.

O Lord,

O Lord, do thou so correct and purify our *Thoughts*, that they may never dictate nor provoke to sinful Actions; that our *Words*, may be chaste, modest, and inoffensive; and that our *Deeds*, may be honest *in the Sight of all Men*, and be agreeable to, and promote the Credit of thy holy Religion.

Enable us, O Lord, to withstand all Enticements, Perswasions and Authorities, which shall endeavour to draw us from thy Commands, Ordinances, Faith, Religious Duties and Service; and to *leave Father and Mother*, our dearest and most intimate Friends, for thy *Son's Sake*, and the *Gospel's*.

Let our Hearts, O Lord, be as a *Temple* or *Sanctuary* for thy divine Spirit, that he may dwell in us and fill us with the *Knowledge of all Truth*; that we may be able to suppress all our evil Imaginations, all inordinate Desires, and to bring every *Thought to the Obedience of Christ*: That, with a *Faith* unfeigned, a *Hope* that *maketh not ashamed*, and a *Love* of thee shed abroad in our *Hearts*; and that, with Ardency of Devotion, with Constancy and *Patience in Tribulation*, with brotherly Love and Unity, we may have our *Conversation in the World*. And this we beg for Jesus Christ's Sake, thy Son, our Mediator and Redeemer. *Amen.*

A Prayer for Saturday Evening.

O LORD our God, who favourest the Prayers of the Meek and Humble, feedest the Hungry with good Things, and only sendest the Proud and the Rich empty away; We thy Servants now assembled together, beg Leave to present our Evening-Oblations of Prayer and Praise to thy supreme Majesty, the great Rock whence we are hewn, our Hope, and our Fortrefs, the Horn also of our Salvation, and our Refuge in every Storm and Trouble of Life.

We do not approach thy awful Presence expecting any *Justification* from our own Works, but in the Worthiness of thy blessed Son our Saviour *Jesus Christ*, we offer up our Devotions unto thee; beseeching thee for his Sake to forgive all the Errors and Imperfections of this our humble Offering, and to pardon those Offences which are enough to *seperate* us from thee our God, and to make thee *hide* thy Face from us.

O Lord, *despise not our broken and contrite Hearts, break not the bruised Reed, nor quench the smoaking Flax*, but comfort our sorrowful and dejected Souls, that daily find such Cause of Humiliation and Contrition; *doing* those Things which we should not, and leaving *undone* the Things which thou hast commanded.

O le

O let us be truly humbled for our Misdeeds; and for thy Mercy's Sake, give us better Affections to the Duties, which thou requirest of us; that it may be our *Meat* and our *Drink* to do *thy Will*, O God! to seek thy Honour, and extol thy Name whilst we live here, so that at the last we may behold thy Face in Glory.

Do thou, O Lord, cast a Veil over our Frailties and Infirmities, when we devote ourselves to thee in Prayer and Thanksgiving; In *many Things* we offend *all*; there are *visible Sins*, *secret Faults*, Sins of *Frailty*, and Sins of *Presumption*, which thou mayest lay to our Charge: But we pray thee, O kind and indulgent God, and Father of Mercies, to let that *Water* and *Blood*, which flow'd from the *pierced Side* of our adorable Redeemer, be our expiatory Sacrifice, to *cleanse* and heal us from *all Unrighteousness*.

O satisfy our Souls with his *merciful Redemption*, that, like the Eunuch instructed by thy holy Apostle, we may *rejoice* in the Knowledge of his Salvation; rejoice that his *Wounds* were for our *Transgressions*, and that his Bruises were for our *Offences*: Let our Consciences be persuaded, that we are in the Number of those *Blessed*, whose *Iniquities* are *forgiven*, and their *Sins* covered, and that thou art at *Peace with us*; and grant that in such Faith and Hopes we may *walk in the Paths of Righteousness for thy Name's Sake*.

How dear are *thy Counsels* to those who regard them? and in *keeping thy Commandments* what great Reward? O guide us with the *one*, and knit our Hearts unto the *other*, that with more Freedom of Mind, and Liberty of Will, we may serve thee in *Righteousness and Holiness* all the Days of our Lives.

We are now, by the Protection of thy never-failing Providence, arrived to the *Eve* of that *holy*, that *joyful* Day, which, from the Resurrection of our Lord from the Grave, is constituted our *Christian Sabbath*. We have passed thro' the weekly Days of our worldly Labour; have *done* what we *had to do* for the Maintenance of our natural Bodies; grant, O Lord, that after a refreshing and comfortable Repose, after the *Rest*, which our Bodies and our Minds wearied with the Cares and Fatigues of Life, require and stand in Need of, *we may* awake with Strength and Zeal to perform the great and spiritual Duties of *thy Day*, and *labour* for the *Meat* which perisheth not. O Lord, grant that we may spend the short Space that remaineth to us in a constant Preparation for Eternity; and let the End of our Days, Weeks and Years put us in Mind of our *latter End*, when Time shall be no more; and give us Grace, in the Time of Prosperity to think on Adversity, and in Health to remember the Time of Sicknes, and to prepare for that Hour of Death, which no Mortal can escape.

Finally,

Finally, O Lord, as thou hast established Government, and dost maintain *Order* and *Regularity*, the Peace and Welfare of *publick Societies* and *private Persons*, by several *outward Means* of thy Providence: As thou preservest and supportest States and Kingdoms by those whom thou hast made thy Instruments of their Defence: Teach us Subjection and Fidelity to the *Powers* that are *ordained* of thee; to *submit* to every *Ordinance* of *Man*, whether it be to the *King* as *Supreme*, or unto *Governors*, as unto them that are sent by *him*. Be propitious to the Prayers which we offer up for our Sovereign Lord *King George*, and all his Royal Family, and for every Order and Degree of *Magistracy* and *Power* under his *Authority*; that we may all *live* together, and *love* as *Christian Brethren*, with a due Deference and Regard to Superiors, Love for our Equals, with Humility to those beneath us, and with an *Eye* in our several Stations and Callings to that *great* and *solemn Account* which we must all make at *Christ's Judgment Seat*.

To whom with thee, O Father Almighty, and the Holy Spirit, be all Glory and Praise, World without End. *Amen.*

Our Father, &c.

The CONCLUSION.

GRACE and Peace from God, and our Lord *Jesus Christ*, be with us this Night, and for evermore.

A Form of Self-Examination for Saturday-Evening at our Retirement in our private Devotions.

HAVE I not offended thee, O Lord, by impious and distrustful Thoughts, by putting my Confidence in the Sons of Men, and neglecting thee, who art the great *Rock* of my Hope and my Defence?

HAVE I not presumed on thy Grace, and called daily for thy Mercy, without leaving my Sins, or altering my vain and ungodly Course of Life?

HAVE I not neglected the Duties of thy Church? Have I not absented myself for some very slight and trivial Reason, such as would not have kept me from any worldly Friend, or from the Duties of my earthly Vocation?

HAVE I not prophaned the Name of my God by rash Oaths and Imprecations? O HAVE I not very wantonly used and taken thy awful Name in vain.

HAVE I not been deceitful to some Fellow-Creature, or uncharitable in my Conversation?

fures and Reproaches? HAVE I not *smoté my Neighbour secretly*? HAVE I not hearkened to Tale bearers and malicious Persons, to the Detriment of my Neighbour? HAVE I not been severer in my Speeches of others than in censuring my own Faults? HAVE I not been more angry with, and readier to pull out the *Mote* in a *Brother's Eye* than the *Beam* in my own?

HAVE I not given myself to vehement and unchristian Heat and Choler, using opprobrious and injurious Language, and grieving and hurting the innocent and helpless in my Passion?

HAVE I not offended thee, O Lord, and injured myself and Family, by unchaste, idle and intemperate Courses.

HAVE I not been cruel and oppressive to my Fellow-Creature, tho' I have received Remission and Forgiveness of *many Talents* from thee. HAVE I not been covetous and unmerciful when Distress has been in my View? HAVE I been just in my Dealings, doing as I would be done by? HAVE I been humble with my Gains, and not proud and high-minded, scorning my Neighbour, because reduced in Fortune, and not so successful as myself?

HAVE I never given any false Witness, and endeavoured to interrupt and prevent the Course of Justice?

HAVE I prudently conducted myself towards my Family? HAVE I kept the so-

lemn Obligations of Matrimony made in thy Presence?

HAVE I brought up my Children in the *Nurture and Admonition* of the Lord, corrected, and discouraged them in their early Proneness to Evil? HAVE I not mistaken *Fondness* for Affection? HAVE I taken as much Pains to adorn their Minds as to cloth their Bodies? HAVE I endeavoured to give them the Clothing of Humility, taught them the Fear of God, and trained them up in the *Way they should go*,

HAVE I been contented in my Station, and set my *Affections more on Things above than on Things in the Earth*?

HAVE I not been envious at the Prosperity of others, been a Sabbath-Breaker, or Transgressor of God's Commands? HAVE not been impatient in Affliction? HAVE I not been a Lover of Pleasure more than God? HAVE I not thought and spoke too freely or indifferently of divine Truths? HAVE not I ridiculed Things of of a sacred and spiritual Nature.

HAVE I not dishonour'd *Christ's* Religion and his holy Ordinances by my private Life and Conversation? HAVE I brought forth the Fruits of the Spirit? HAVE I not secretly or openly offended my God, and professing myself a *Christian*, have I lived as it *becometh the Gospel of Christ*?

O LORD,

O LORD, *I have sinned, and done wickedly, against thee only have I done this Evil in thy Sight.*

Lord, be merciful to me a Sinner. [This to be repeated, whenever we find ourselves guilty of any Sin in the foregoing Self-examination.]

Part of the 51st Psalm, composed by David when the Prophet Nathan had been with him after his Crimes of Adultery and Murder.

HAVE Mercy upon me, O God, according to thy Loving-Kindness, put away mine Offences.

Wash me thoroughly from my Wickedness, and cleanse me from my Sins.

I acknowledge my Transgression, and my Sin is ever before me.

Make me a clean Heart, O God, and renew a right Spirit within me.

Cast me not away from thy Presence, and take not thy holy Spirit from me.

Restore me to the Joy of thy Salvation, and establish me with thy free Spirit; then shall I teach thy Ways unto the Wicked, and Sinners shall be converted unto thee.

The Sacrifices of God are a broken Spirit a broken and a contrite Heart, O Lord, thou wilt not despise.

A Prayer.

A P R A Y E R.

O LORD, I beseech thee mercifully to hear my Prayer, and spare me who now confess my Sins unto thee; that I whose Conscience by Sin is accused, by thy merciful Pardon may be absolved, through *Jesus Christ*: For his Sake, O Lord, have Mercy upon me, and melt my frozen Heart, that I may see my Errors, and turn to thee, who art the *Truth, the Way, and the Life*. Grant, O Lord, *that I may cast off the Works of Darknes, put on the Armour of Light*, and so finish my Course that I may finally receive that Crown of Life promised to those *who are faithful unto Death*.

This I humbly beg, through his Merits, who gave himself for us, *Jesus Christ* the righteous: To whom, with Thee, O Father, and the Divine Spirit, be all Honour and Glory this Night, and for evermore.

The CONCLUSION.

The Grace of our Lord *Jesus Christ*, and the Love of God, and the Fellowship of the Holy Ghost be with us all evermore. *Amen.*

IT is much to be wish'd that *Christians* would always set apart the *Evening* before the *Lord's Day* to examine into their spiritual State, and prepare for the Celebration of that high Festival: but in this World of Trouble and Incumbrance, it unhappily falls out, that *Saturday-Night* is the most busy Time in the whole Week.

The Payment of Workmen, and many other Attendances in our Station and Profession cannot, perhaps, be avoided, without some Prejudice to our Credit, or Families, which an honest Man, and good *Christian*, will always make it his Study to preserve, and provide for. Therefore I don't censure a becoming Care and Diligence: But I would willingly rectify in the Conduct of Men, the spending of the Remainder of the Evening after such Business is over, so as to dispose us to keep the *Sabbath-Day* holy. 'Tis a difficult Matter for the most devout *Christians* to suppress those worldly and wandering Thoughts, which swarm and croud in upon the Mind on that *Holy Day*, and in the Hours of divine Service; but how are they forwarded and promoted by the Manner of spending the foregoing Evening? When all its *Gaieties* or *Diversions* pass in a Sort of Review before us; take Place of our spiritual Thoughts, and greatly hinder the solemn Business and Attention of the Day. And if this is not the Case, we are drowsy and heavy with that Intemperance which should be always avoided, and especially the Night preceding the spiritual and important Work of the Sabbath.

And here I must blame that Hurry which too many are in, on the Eve of the Sabbath, to provide the Pride of Life. How many will even rob the *Sabbath-Day* of its earling Morning to prepare some ungodly Dress? This also is an abomination to the Lord. Decency of Habit is never more necessary and becoming, than when we wait upon the Lord our God, and in Prayer and devout Offices of Religion hold an honourable Converse with the King of Heaven; but what is seen with great Concern by those who wish well to the
Souls

180 PRIVATE DEVOTIONS.

Souls of Men, is the greater Desire to shew the fine Apparel of the Body, and to *outshine* their Neighbours in Dress, than to prepare the *Heart*, in order to lift it up *acceptably* and *successfully* to God, who requires it to be *whole* with him. *If I regard Iniquity in my Heart*, says *David*, *the Lord will not hear me*; and if *Pride* should maintain any Place or Seat *there*, when we are to bow and humble ourselves before the most high Being that inhabiteth Eternity, how may it *seperate between us and our God*, and make *him hide his Face from us*.

The Way to rectify all these Mistakes is to reflect seriously on the Nature of the *Sabbath*; to consider how ungrateful it would be (had there been no Command) not to make an *Offering* to him of some Part of our Time, and to *dedicate ONE DAY to him*, without letting any Business or Pleasure interfere, who has given us so many Days for our worldly Offices, and is the Author of our Being, and every Thing we possess: But to *remember the Sabbath-Day to keep it holy*, is the divine and positive Command of God; and which, as to the *moral Equity and Substance* of the Duty, has remained inviolable in the Church.

The original *Sabbath* represented the extraordinary * *Rest* of the *Christian* World, the glorious Accomplishment of the Work of God's merciful Redemption, in restoring to Life eternal what his creating Power had raised at first to Motion and Being; St. *Paul* tells us, *the Sabbath-Days were Shadows of Things to come, but the Body is of Christ*. Our blessed Saviour is called in another Place, *the End of the Law*; and in another Place, *the Priesthood being changed, there is made of Necessity a CHANGE in the Law*.

The Day from the *seventh* to the *first* Day of the Week receives its Change from, and in Honour to *Christ*, who is proclaimed the *Lord also of the Sabbath*, who was the God of the *Old Testament* as of the *New*, whose *own* Law the *original Sabbath* was; nor had the Apostles, who acted by divine Inspiration, been permitted to keep any other Day as the *Sabbath*, unless it had been the Will of the *very God of very God*, to whom all *Authority and Power* is committed; in

* *D'Assigny*, on the *Christian Sabbath*.

in whose Church the Day of his glorious Resurrection, and our rising with him to Life immortal, is observed, and kept holy; and which has the Testimony of Scripture, the Practice of the Apostles, and all the primitive *Christians* and Fathers to enforce it.*

It is the Day which our dear Redeemer, who is likewise our *Lord and our God*, has hallowed and sanctified, and wherein he calls for our Devotions. It is the Day wherein we gratefully commemorate our Victory from the Grave; it is the Day which the *Lord has made*, and wherein we *should rejoice, and be glad*. This Day assured us of all corrupt and gross Materials, and consequently of the Peace and Reconciliation of fallen Man with his God.

On *this Day* the *Apostles met together in holy Exercises*, and were happy in our *Lord's Appearance to them*; it had the Approbation and Sanctity of Heaven by a *miraculous Descent of the Holy Ghost*, and the *Gift of Tongues* to the *Apostles*, as if to *preach the Gospel* on this Day to all Nations. So

* Let him that loveth Christ celebrate the *Lord's Day*. *Ignacius*.

Christian Men may not judaize, but give their Honour of Celebration to the *Lord's-Day*. 29th Canon of the Council of *Laodicea*.

Justin Martyr expressly declares, that the Christian Assemblies were on *Sundays*, interpreted by *Tertullian*, *Die Solis*.

The *Lord's-Day*, by the Resurrection of Christ, was declared to be the Christian's *Day*, and from that Day it began to be celebrated as the Christian Festival. St. *AUSTEN*.

It is the *Day* the Law was given on Mount *Sinai*, and is the *Day* on which the Divine Spirit descended to give a new Law to the Church. *GROT*.

We are bound to account the Sanctification of one Day in seven, a Duty which God's immutable Law doth exact for ever; and altho' the Day be changed, in Regard of a new Revolution begun by Christ, yet the same Proportion of Time continueth which was before, by Way of a perpetual Homage, never to be dispensed withal, nor omitted.

HOOKE's Eccles. Polity.

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So that, upon the *moral Justice and Necessity* of the *Fourth Commandment*, and upon *Evangelical Institution*, as God's People have done in all Ages, we are to remember the *Christian Sabbath* to keep it holy; to assemble together after the Apostolical Custom, and honour the blessed Name of the Lord.

Let us then retire on *Saturday-Evenings*, as soon as the necessary Offices of Life will permit, to prepare and put our Minds in Frame to attend the holy Sanctuary; and, with a sincere and unaffected Devotion, not with the *Form* alone, but *Power of Godliness*, to perform the spiritual and holy Duties of the *Sabbath*.

Let not that *Day* be abused and profaned by Drunkenness and Intemperance; but, after a constant Attendance on Divine Service, and behaving *with that Holiness which becometh God's House for ever*, let your own House be a sort of little Church for private Devotions and holy and spiritual Conversation.

Be neither Followers of your ordinary Callings in *wending Goods*, nor of improper Pleasures and Recreations, which occasion a Recess from the Duties of the *Sabbath*, and unbend our Minds from Things of a religious Nature.

Breaking the *Sabbath* has been productive of great Shame and Misery; has been confessed by the Mouths of poor expiring Malefactors to be the Original and Spring of all their Misfortunes.

God, *with whom are the Issues of Life*, is graciously pleased to preserve us six Days *to do what we have to do*; and though there are many Accidents to cut us off in the Week, and shew his Resentment of our injurious Treatment of him in the Profanation of his *Sabbath*; yet he mercifully protects us; let us then no more offend such Goodness, but cheerfully and devoutly serve him, and let me exhort you to examine and prepare yourselves for, that you may so keep this Day, as to secure to yourselves the glorious and everlasting *Rest which remains for the People of God*.

OCCASIONAL

OCCASIONAL DEVOTIONS.

Thanksgiving after any remarkable Success or Promotion.

O LORD, thou truly great and infinite Sovereign of the World, *God blessed for ever*; with an humble Adoration of thy Wisdom and Goodness, I acknowledge all my Actions and Managements, Endeavours and Accomplishments to be perpetually superintended and influenced by thy almighty and particular Providence; and therefore *not unto me*, but unto *thy holy Name* be the Praise and Glory of this thy Favour and Mercy to me. [*Here name the particular.*]

O Lord, let it be a Blessing, and no Infelicity to me, by any wrong Use or Misapplication thereof; let not what might have been for *my Wealth*, be unto me an *Occasion of Falling*, but give me Grace to receive it with Humility, and Thankfulness to thee my God, *from whom every good and perfect Gift cometh*, that I may use it as not abusing it, and possess as though I possessed not.

Grant, O Lord, that this thy Goodness and Favour to me may double my Diligence in thy Service, that I may be always sensible of the great Fountain whence every Stream of Happiness flows to thy Creatures, and never deserve the Censure of the *Nine Lepers* in the Gospel, who never returned to give *Praise to God*.
Be

Be pleased, O Lord, as thou raisest me in this Life, to make me more exemplary, pious, and virtuous, and not to use the good Things of thy Providence, as Fuel to feed my Lusts and Passions; but as my Condition of Life grows more easy and affluent, let those who are *beneath* me be the better for, and share some Benefit and Comfort from my Advancement.

Extend thy Blessing and divine Favour to my Benefactors, the Instruments of thy Providence in this Particular; reward them, O Lord, *seven fold in their Bosom*, and grant that after imitating thy blessed Son here on Earth, in *going about doing Good, feeding the Hungry*, and in other Christian Graces and Virtues, they and we may all meet together in his heavenly Kingdom, through the same adorable Saviour Jesus Christ, our Lord. *Amen.*

A Prayer for an Orphan upon his coming of Age, and to a good Fortune.

O God, who art a Father of the Fatherless, and hast taught us in thy holy Word, that *Wisdom is good with an Inheritance*; keep me from the Rocks and dangerous Delusions which attend a good Fortune, that I may not be *full and deny thee*, Saying *who is the Lord*; or, because I may be in *Authority, having Servants under me*, and can say to one

go, and he goeth; and to another come, and he cometh, forget my Dependance on thee, from whom I received my Life and all my Enjoyments.

How can I express my thankful Sense of thy Mercy, in bringing me to Manhood, through that weak and feeble State of Childhood; in which, I was liable to many Wrongs and Impositions; and preserving me from many of the Temptations to Vice, the glittering Decoys to Sin, which in my Youth did beset, and very powerfully assault me?

O let the Mercy of thy restraining Grace be fixed in my Heart, and produce those grateful Returns of Praise and Acknowledgment, which, above all Things, are due to thee, for thy spiritual Helps and Assistance in *that State* of Frailty and Imprudence.

Thou art all-sufficient, O Lord, and delightest in the Welfare and Happiness of thy Servants; but, O gracious Father, the proud and rebellious Spirit of corrupt Nature is still prevalent with us, we are apt to presume upon the Favours of thy Providence, and to disobey and run counter to thy Will and Commandments, in a high Station. But do thou, O Lord, assist me with thy Grace to know and serve thee, who when angry *hast put down the Mighty from their Seats*; who didst turn the mighty Monarch of *Babylon* with the *Beasts* that perish, and dispossess him of Empire, his Throne, and exalted Station, when *he lifted up his Heart against thee*.

O Lord,

O Lord, we come up in the World *even as a Flower*, at thy Word must *flee from it as it were a Shadow*, and with all our Power and Possessions cannot continue a Moment, when thy irrevocable Order of Dissolution is passed against us. O give me, Lord, the Wisdom to shun and despise the fleeting Vanities of the World; to know that I came from *Dust* and to *Dust* must return; that the Course of my Life is like a *Water* that *spends* itself in *running*; that I must enter into a strict and solemn Account of my Actions; and that *where much is given, much is required*.

Let *thy Word*, O Lord, *be my Meditation*, and let me *make much of thy Law*: Let me enjoy a contented Mind, and an unaccusing Conscience. Let not the World caress and applaud, and my own *Heart reproach me*; and next to the Knowledge of *thee*, my God, give me the useful *Knowledge of myself*; increase my Faith, and my Love of thee, who hast redeemed me to a better Condition than any worldly Fortune can raise me to. Grant, O Lord, that, in all the *Changes and Chances* of Life, I may never part with my Religion, nor lose thee, my God; but live all the Days of my *appointed Time* in a dutiful Regard to *thy Testimonies*, in thy Fear and Favour, and in the Esteem of all good Men; that I may meet my *great Change* with Christian Courage and Chearfulness, and find it a Translation from *Pleasures for a Season*

Season to those at thy Right-hand for evermore. And this I humbly beg, for the Sake, and through the Merits of Jesus Christ my Lord and Saviour. Amen.

A Prayer for Contentment and Resignation to the Will of God.

O GOD, who hast promised to them that seek thy Kingdom and the Righteousness thereof, all Things necessary to their bodily Sustainance; feed us, we beseech thee, with Food convenient for us; and having Meat to eat, and Raiment to put on, let us be therewith content. Whatever, O Great Disposer of all Things, thou shalt be pleased to order in Relation to our Condition, whether it be to abound, or to suffer Need, give us Grace to be always thankful. If Riches increase, grant that we may not set our Hearts upon them; and if Poverty take hold of us, let us always remember, that a Man's Life consisteth not in the Abundance of those Things which he possesseth, and that Godliness with Contentment is great Gain. Help us to cast all our Care upon thee, knowing that thou carest for us; let our Conversation be without Covetousness, and let us be content with such Things as we have, knowing that thou hast said, I will never leave thee, nor forsake thee.

We are sensible, O Lord, that thou dost not willingly afflict the Children of Men, but that
out

out of very Faithfulness thou dost cause us to be troubled; and that all Things work together for Good to them that love thee: O give us Grace to humble ourselves unto thy mighty Hand, and in Patience to possess our Souls; that our light Affliction, which is but for a Moment, may work out for us a far more exceeding and eternal Weight of Glory. Let us not be moved from our Steadfastness in thy Faith by our Troubles, since we know that we are appointed thereunto: and that, if we bear the Cross, we shall in the End be Inheritors of the Crown of Glory, which fadeth not away. O thou who knowest our Frame, and rememberest that we are but Dust, comfort us in all our Sorrows, and in thy good Time bring us out of them, through the Merits of Jesus Christ, &c.

A Prayer for married Persons.

O GOD, who from the Beginning of the World saw, that it *was not good for Man to be alone*, and didst therefore *create an Help Mate for him*; we desire to bless thy holy Name, for joining us together in the holy State of Matrimony; and that we may be happy in each other, give us thy Grace, that no Rancour, nor Discord, no Wrath nor sinful Passion may ever disturb our Peace. Keep our Tongues from Evil, and our Lips from speaking Guile: Let us be to each other peaceable, gentle, and easy to be intreated;

over-

overlooking each other's Infirmities, *bearing one another's Burdens, and so fulfilling the Law of Christ.* And as *we Twain* are, by thine Appointment, made *but one Flesh*; so let us be of one Heart, and one Soul, that we may *love and cherish* each other.

Give us sympathizing Minds, *rejoicing when the one doth rejoice, and weeping when the other doth weep.* Comfort us in all our Tribulations, that we may be able to comfort one another in Trouble, by the Comfort wherewith each of us is comforted of God. Grant, O Lord, that we may go Hand in Hand, during the Time of our Pilgrimage, in the Way that leadeth unto eternal Life. Keep us not only *from Evil*, but from the very Appearance of it; and suffer us not, by any light Speech, or any inadvertent Action, to give a Handle to those about us to think slighty of thy Laws, and of the absolute Obligation which lies upon all Men, to observe them with the greatest exactness: But make us *to provoke each other to Love, and to good Works, so as we may be the Children of God without Rebuke in the midst of a crooked and perverse Generation, among which we may shine as Lights in the World*; that, having been faithful to thee, and to each other here below, we may, in thy good Time, be admitted to those celestial Joys which are at thy Right-Hand for evermore, through *Jesus Christ, &c.*

A Prayer

*A Prayer for married Persons, in Behalf of their
[young] Children.*

O GOD, who givest Children, and the Fruit of the Womb, as an Hermitage and Gift, receive our heartiest Thanks for those thou hast graciously given to us thy Servants. O let not these Blessings, through any wilful Fault, or through any Negligence of ours, be turned into a Curse: Give us Grace to train them up in the Way that they shall go, that when they are old they may not depart from it: Preserve them, by thy good Spirit, from bad Examples, from evil Company, from the Corruption that is in the World, through the Lust of the Flesh, the Lust of the Eye, and the Pride of Life; and make them to grow in Wisdom, as in Stature, and in Favour with God and Man. --- O Thou, who hast been our God, be thou the God also of our Children. Enable us to provide for them in the most prudent Manner, and bless our Endeavours if it be thy blessed Will, for that Purpose. But, whatever be their outward Condition in this Life, make them rich in Faith, and in good Works, and Heirs of thy heavenly Kingdom; through Jesus Christ our Lord.

A Prayer of Humiliation in Time of War.

V ALMIGHTY GOD, King of all Kings and Governor of all Things, whose
Power

Power no Creature is able to resist; to whom it belongeth justly to punish Sinners, and to be merciful to them that truly repent, look down upon us, who are now engaged in a just and necessary War; save and deliver us we humbly beseech thee from the Hands of our Enemies. We must confess, *with Shame and Confusion of Face*, that wast thou *to deal with us after our Sins*, or *reward us after our Iniquities*, we should long since have been consumed: Our Offences are gone up to Heaven, and our Misdeeds are multiplied; for, surely, no People have been blessed with more Favours, and have made more unworthy Returns than we have; and it is, because thy *Compassions fail not*, that we have not been delivered to Destruction.

Let us not [in this solemn Day of Humiliation and * and fasting] mock thee by an hypocritical Shew of Religion, nor by retaining our Sins affront thy great and terrible Majesty; but let every one of us look narrowly into his own Conscience, and drive from thence every Sin, and every *accursed Thing*, which more or less contributes to the frustrating all our Designs in the just War wherein we are engaged. Let us return unto thee, by a deep Sorrow for our Sins past, and a full Purpose of Amendment of Life, and then shall we not fear what *Flesh can do unto us*; thou shalt deliver us from our Enemies, and put them to Confusion that hate us. O Lord

K

bear,

* To be added on publick Fast-days.

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bear, O Lord, forgive; let thine Anger cease from us, and look down upon us with Favour, when we cry unto thee, through Jesus Christ our Lord.

Another Prayer on the same Occasion.

O God of Love, and Prince of Peace, *who breakest the Bow, and knapest the Spear asunder,* We humbly implore thy Grace and Favour, that *War*, in thy good Time, may *cease in all the World*, and that thou mayest inspire *Christians* to seek Peace, and *ensue it*. Incline all Princes to *follow the Things that make for it*; to hearken to reasonable Terms of Reconciliation, and let not our Religion be any longer in Reproach to Infidels by our unnatural devouring one another. But, if that End cannot be obtained by gentle Means, O God, to whom Vengeance *belongeth*, shew thyself, thou Judge of the *World*. Reward the Proud after their Deservings. Scatter the People that delight in War. Let the Wickedness of the Wicked come to an End, but do thou establish the Just. Give our Enemies Repentance, and better Minds; and, in thy due Time, remove us to those blessed Mansions, where there will be no War, nor any Kind of Discord, but all shall be Peace and Love: Grant this, O merciful Jesus, even for thine own Merit's Sake. Amen.

Another

Another Prayer in Time of War.

*Extracted from a publick Form in King CHARLES
the Second's Time, Anno 1672.*

O ALMIGHTY GOD, and our most gracious Father, the Sovereign Ruler of all the World, in whose Hand is Power and Might, which none is able to withstand: Thou art *the Lord of Hosts, the God of Battles, and Strength of all Nations*; if thou *keepest not the City, and the Kingdom, the Watchman waketh but in vain*; nor can Victory wait upon the justest Designs, upon the wisest Councils, upon the strongest Armies, unless thou *teachest their Hands to war, and their Fingers to fight*. Thou art the steady *Hopes of all the Ends of the Earth, and of them which remain in the broad Sea*; Go forth, we humbly beseech thee, at this Time, by thy more especial Assistance with our Forces, both by Sea and Land, and bless them all.

In all their Councils let Wisdom lead them; in all their Enterprizes, Courage assist them, and thy Blessing every where crown them with Victory and good Success; that so there may accrue Honour to our Sovereign; Safety and Strength to his Kingdoms; and to all his Subjects Plenty and Prosperity, and a lasting Peace. And finally, that by these, and all thy Mercies, we may be still more engaged to a true and real Thankfulness to thee our God, such as may appear in

our Lives, by an *humble, holy, and obedient Walking before thee all our Days.* Grant this, O merciful Father, for thy Son *Jesus Christ* his Sake. *Amen.*

A Prayer for an Apprentice.

O BLESSED and infinitely gracious Lord God, who hast ordered all Things in a wonderful Manner, and called us to several Stations and Employments, to serve ourselves and our Generation; I worship and magnify thy great Name for the Opportunity thou hast given me to labour *to get my own Living, in learning the Art and Mystery of that Trade* to which I am now bound.

Do thou give me, O Lord, a proper Humility of Mind to submit myself to the Orders and Directions of the *Master* thou hast been pleased to set over me; and, without any Uneasiness of Temper, or Sullenness of Behaviour towards him, teach me to *do* unto him as in his Case I should be willing my Servant should *do* unto me.

Grant, O Lord, that I may not be slothful, nor unfaithful in his Business, nor offensive, nor provoking in my Language and Expressions; but behave myself lowly and respectfully to him, and those that belong to him; that I may be no Instrument of any Disturbance or Uneasiness in his House, but
serve

serve and promote the Benefit of the whole Family, by behaving industriously and soberly in my own Duty.

Give me Grace, O Lord, to answer the Hopes and Expectations of those kind Friends and Relations who wish my Happiness, and have placed me with such Intent in this Trade and Profession; that I may not forfeit my Character, nor be lead and enticed into Evil, but be a Credit to my Friends, and *in Favour with God and Man*, by the Integrity of my Life and Conversation. Grant, O Lord, that I may come into the World as a *Master* with Esteem and Reputation, by my honest and just Deportment in the Time of my *Apprenticeship*.

Grant, O Lord, that on thy *holy Sabbath*, wherein thou hast been pleased to order all *Servants, Strangers, and even Cattle within our Gates*, to rest from their Labours, I may attend the divine Service of thy Church, and *remember to keep it holy*; not breaking it by any idle Recesses, nor any improper and irreligious Pleasures and Recreations. Let my Delight be *in thy Commandments, who art the God of my Life and my Salvation*; and let thy Grace so prevent and follow me, that I may be chaste and virtuous, and be corrupted by no ill Examples, but resist all Temptations to the too prevailing Vices of Youth; that I may be *true and just in all my Dealings, keeping my Hands from picking and stealing, my Body in Temperance, and my Tongue from Evil-*
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speaking.

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Speaking, Lying, and Slandering; and that I may do my Duty in that State of Life, unto which it has pleased thee, O Lord, to call me.

Grant I may worship, serve, and obey thee, as I ought to do; and I humbly pray unto thee, O God, to send me all Things that be needful both for my Soul and Body, to defend me from all Dangers spiritual and temporal: But above all, from the Danger of Sin and everlasting Death: That in thy Fear, and with thy Favour, I may serve this my appointed Time, and reap the Reward of my honest and pious Labours both here and hereafter; that when Time shall be no more, and we all to account for our respective Services of thee and our Neighbours, I may receive the happy Sentence of thy Gospel, *Well done, good and faithful Servant, enter into the Joy of thy Lord.*

And this I beg in the Name, and through the Merits of *Jesus Christ*, my Lord and Saviour. *Amen.*

A Prayer for a young single Man.

O LORD, my God, the heavenly Guide and Preserver of Youth and Age, I humbly beg the Assistance of thy Grace in this dangerous Season of my Life, that I may not abuse the present Health and Strength of Constitution, which thou hast been pleased to give me, and make my Bed in the Darkness by youthful Vices and Follies. I know,

O Lord,

O Lord, that for one sinful Pleasure there are many Grievs and Anxieties; that Sin is hateful in thy Sight, provoking thy Wrath and Judgments; and that Repentance is not always in our Power, but, like other Graces, comes from thee the Author and Giver of all good Things, and may not be vouchsafed to wilful Offenders.

Thou hast taught us, by thy holy Apostle, to glorify thee in our BODIES and in our SPIRITS which ARE GOD's. O let me seek and serve thee early, and imitate the young Persons mentioned by that Apostle, who were strong, because thy Word was in their Hearts. Preserve me, O Lord, from the Delusions of Sinners, whose easy Prey is a soft and tender Disposition, and who take a wicked Advantage of all Mildness and Compliance of our Tempers.

In a particular Manner, O Lord, I ask, and humbly supplicate thy divine Aid and Assistance, when the Time shall come of changing my Condition in the holy Estate of Matrimony, grant that the Person to whom thy Providence shall assign me, may be a Child of God, have the Riches of Grace, and those Beauties of the Mind, which are the Foundations under thee of Comfort and Happiness. Grant, O Lord, that before I enter into such a State of Life, I may shew my Regard to thy solemn Command, may honour and obey my Parents; and, as in the Multitude of Counsellors there is Safety, let me consult, and follow

follow the Advice of their Age and better Judgment, in an Affair of such Weight and Importance. Give me thy Blessing, O Lord, in all my Undertakings, and a Sufficiency of that *Discretion which will make me forget not thy Law, and will add unto me Length of Days, Life, and Peace.* O let me trust in thee, O Lord, and *lean not unto my own Understanding*; never be wise in mine own Eyes, but *fear thee, and depart from Evil.*

Grant this, I humbly beseech thee, O merciful Lord, through *Jesus Christ*, our Mediator and Advocate. *Amen.*

A Prayer for a young single Woman.

O JUST, and merciful Lord, who having permitted the first Woman to fall from her Innocence and happy State into Sin and Disobedience, didst in thy Grace and Favour make her the Instrument of thy Love to Mankind, in bringing forth the holy Child *Jesus*, our adorable Saviour and Redeemer, whereby the evil Designs of the Serpent were overthrown: Hear my Prayers and Supplications for the Influence and Direction of thy holy Spirit. Take me, O Lord, under thy Care and Providence, and keep me under *the Shadow of thy Wings*, from those Snares and Dangers to which our weak and helpless Sex are exposed in this World of Evil and Temptation.

Give

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Give me, O Lord, holy Thoughts and Affections; let not my Eyes turn to Vanity, nor my Tongue offend thee, nor my Ears take Pleasure, but in those Things which are right, and to the *Use of edifying*. Let all my Actions be well conducted with true Humility, Modesty, and a Fear of thy holy Name. Let thy Word be my Rule of Faith and Practice; and give me *such* Duty and Subjection to those Parents, from whom, next to thee, I received my Being, *as* to engage in nothing without their Advice and Consent. Keep me from any Vice, which may give Encouragement to Lewdness, or make me *lose* that Reason, which is the Guardian of Virtue. In any Change of Station or Condition which thou shalt please to order me, grant that Religion and Virtue, Honour and Integrity, may chiefly lead my Affections; that I may always have an Eye to my future and great Felicity, and prepare for that *Change* which will alter our Situation from mortal and sinful Creatures; and make us partake of thy dear Son's Glory and Immortality.

Cloath me, O Lord, with the Robes of my Saviour's Righteousness, that I may be a Follower of holy and *devout Women* in their pious and virtuous Actions, and *receive the Kingdom*, which thou hast prepared for all that love and fear thee, from *the Beginning of the World*. Grant this, O Lord, for *Jesus Christ* his Sake, our Mediator, and Redeemer. *Amen.*

A Prayer before a Journey.

O GOD *who fillest Heaven and Earth with thy Presence*, and whose Providence, which extends to the very *Hairs* of our *Head*, and to the minutest Circumstance in human Life. I most humbly implore thy gracious Protection; especially that in this Journey I am about to take, thou wilt give thy *Angels* a Charge over me, and *keep me in all thy Ways*. Lord, I commit myself, and all my Affairs to the Guidance of thy great Wisdom and Mercy; beseeching thee to prosper all my Undertakings, and to preserve me from all Dangers and Disasters, from Sickness, and unjust Violence, from Robbery, Inclemency, of Weather, and every Accident to which we are liable in this mortal State.

Be pleased to grant me all Things necessary for me in this Journey; and that in due Time I may return home in Safety, and with Success. Grant, O Lord, that, if any Calamity or Disappointment should happen unto me, I may make a profitable Use thereof, and reflect, that in this great Road of Life we are all *Passengers* and *Pilgrims*, and in no Certainty of Happiness, till we arrive at that *continuing City*, which thou hast prepared for the eternal Habitation of thy true and faithful People.

Grant, O Lord, that in all the Company to which I may be joined in my Travel, our
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Conversation may be mixed with spiritual and edifying Subjects, on thy Love and Providence to Mankind, and especially on thy Grace and Mercy to us in *Christ Jesus* our Redeemer; that as thy blessed Son pleased to *join himself to his Disciples* in their Journey to *Emmaus* and comfort their Souls in their Sorrow and Melancholy with his instructive Conversation, so he may be with us by his *Blessed and holy Spirit*: And grant that, as all Things *work together for good to them that love thee* this Journey may tend to the Profit and Advantage of my temporal Affairs, and be a fresh Subject of Praise and Glory to thy great Name.

Finally, O Lord, be intreated so to order my Will and Affections, that, in all my Dealings and Correspondence, I may keep a *Conscience void of Offence*; that, whatever shall be the Event of my *going out*, I may not be afraid to *die*, nor do any Thing which may make me ashamed to *live*; but that whether I live, I may live unto the Lord; or whether I die, I may die unto the Lord; so that living and dying I may be thine, thro' *Jesus Christ*, our Lord. *Amen.*

A Prayer

*A Prayer for a young Nobleman or Gentleman,
before his Travels.*

O LORD, thou infinite Majesty of Heaven and Earth, who hast told us, by the Mouth of thy Prophet, that *many shall go about the Earth, and Knowledge shall be * increased*; who in a wonderful Manner hast scattered the good Things of the World in several Parts, and in great Variety, for the Promotion of thy Glory, the Commerce, Society, Benefit, and Improvement of Mankind; be graciously pleased to direct me in all my Ways, and to let thy Grace *go before and follow me*; that, when thou enlargest my Prospect of the Works of thy Creation, and givest me a Sight of other Kingdoms and Countries, I may make due Improvements and Observations, and not run into the Follies and Vices of any sinful Nations.

Let me not, O Lord, neglect this Opportunity of advancing in Knowledge and Experience from the different Customs and Manners of Men. Guide me, Lord, with thy Grace, that I may not imprudently and rashly run into any sinful, or unbecoming Action, which may bring a Reproach and Discredit upon my Country, and myself into Danger or Disgrace. O Lord, give me Perseverance in my religious and political Principles, that I may never be deluded into any

erroneous

* Dan. xii. 4.

erroneous, idolatrous, superstitious Religion, nor be enticed by the Arts and Devices of the crafty and subtil, who *lie in wait to deceive*, from my Faith to thee, my *heavenly King*, and my God; nor from my Affection and Loyalty to my *earthly Sovereign*; so that I may *learn* every Thing that is *good*, and avoid every Thing that is *evil* in the Places wherein I shall sojourn. Do thou, O blessed Lord, lead me with Safety through the several Countries in my Travels, and let me, by obliging Converse, Civility, and Inoffensiveness of Behaviour, advance the Credit and Esteem of my own Nation.

Lord, keep me from Sin and Sickness, from every Evil of Body and Mind, and grant that, untainted with any foreign ill Habits, I may return to my Country and Friends in Health and Peace, and for thy Mercy and Preservation glorify thy holy Name; studying to please thee in all my future Actions, and never to be above my Duty to thee, who art *higher* than the *highest*, and upon whom the greatest Princes and Men depend for every Moment's Breath and Existence.

Both *now* and *ever*, O Lord, give me thy Blessing, and let no Increase of Titles, nor Honours, nor any Grandeur of Station, make me forget thy Mercies, and the Gratitude due to thee, the God of all Power, the *high and holy One that inhabiteth Eternity*; to whom, with thy blessed Son, our Redeemer,
and

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and thy divine Spirit, be all Glory and Honour, World without End. *Amen.*

A Prayer for a Mariner. To be used at Sea.

O GOD, who stillest the raging of the Sea, and never forgettest those who serve thee in *Truth*, and with a *perfect Heart*, be pleased to accept this my humble Tribute of Praise and Adoration, for thy Mercies and Deliverances in the many *Perils of Waters* to which I have been exposed in this my appointed Calling. O Lord, there is no Safety in any Place without the Care and Preservation of thy good Providence, nor, dangerous as this my Situation appears, can the swelling and foaming *Sea* prevail against thy Power, though its Waves are ever so boisterous, and rage horribly. Every Storm and Tempest must obey thy Word, and nothing can *harm us*, if we be *Followers of that which is good*.

But *I am a sinful Man*, O Lord, and evil *Words*, instead of *Praises*, are continually in my *Mouth*; O do thou, that gavest thy Son for Sinners, the *Just* for the *Unjust*, that *Iniquity* might not be their *everlasting Destruction*, extend thy accustomed Pity and Compassion to me, thy humble and prostrate Creature, now plowing thy wide Ocean, and occupying my *Business in great Waters*. Thou hast made me, O Lord, in *thine Image* and

Likeness

Likeness, O let me not perish, and forsake not the *Work of thine own Hands*.

O blessed Lord, who by a *Star* didst direct the *wise Men* to thy *blessed Son*, and a joyful View of their Redemption and Salvation *through him*, let me not want an *informing Star*, and such a constant *Observation* from thy *Heavens*, as may convince me of thy Grace and Favour towards me, and make me *know* and *steer* my Course aright, till I arrive at *the Haven where I should be* : But, above all, grant, O Lord, that the glorious *Day-star* may *arise in my Heart*, and that I may follow the *Light* of thy Gospel into the *Way of my everlasting Peace*.

I am absent, O Lord, from the *holy Sanctuary*, nor can worship and praise thee in the *great Congregation* ; but O let me never neglect to *lift up my Heart unto thee* in Prayer ; and be pleased to accept of that Worship and Service which my present State enables me to pay, till I come again with Joy to thy *holy Hill*, and to thy *Dwelling*, and can spread forth my Hands towards thy *Mercy-seat* in *the House built for thy Name*.

To which End be intreated, O merciful Lord, to let thy *Winds* be favourable to our Vessel, that they may gently waft her to her *assigned Port* : But as the *Elements* are thy *Servants*, and in thy Disposal, if it shall be thy Pleasure that the *stormy Wind* shall *arise*, which *carrieth us up to the Heaven*, and *down again to the Deep*, when our Souls melt away,
because

because of the Trouble, when we reel to and fro, and stagger like drunken Men, and are at our Wit's End, O bear us in our Trouble, when we cry unto thee, and deliver us out of our Distress. Do thou make the Storm to cease, so that the Waves are still, and then grant that we may praise thee, O Lord, for thy Goodness, and declare the Wonders that thou dost for the Children of Men.

Preserve me, O Lord, from all the Dangers to which I am liable in my Passage thro' the Deep; from the Hands of cruel Enemies, from Slavery, Loss, and Confinement. But whatever shall be my Fate, if thou shalt please to order the Sea to be my Grave, lay me down in it, O Lord, with a Peace of Conscience, and with Faith, and Trust in thy Salvation; that I may have the Christian's Hope, which is *an Anchor of the Soul both sure and stedfast.*

Do thou, O Lord, so order my Conversation, that at thy great Day, when the Sea shall be ordered to *give up the Dead that are in her*, I may rise, and enter into the Joy of my Lord, that, this *corruptible* may put on *Incorruption*, and this *mortal* put on *Immortality*; that, dying in the Faith and Love of thy Son Jesus Christ, thou mayest give him all that sail with him in his holy Gospel and Religion: That, whether I am thrown into this Sea, or into the Dust, thou mayest collect my scattered Body, and raise me with my Redeemer,

Redeemer, *the first Fruits of them that slept,*
to eternal Glory and Felicity.

Do thou, O gracious Father, pardon all
my Sins, for his Sake, and through the pre-
vailing Satisfaction of his most precious
Blood; to whom, with thee, and the Holy
Ghost, be all Honour, Power, and Praise,
now, and for evermore. *Amen.*

*A Prayer for one going a long and dangerous
Voyage.*

O Most powerful God, and eternal Fa-
ther, at whose Will the Storm ariseth,
and by whose Mercy its Rage ceaseth; be
pleased to receive in thy Almighty and gra-
cious Care and Protection [*here mention your
particular Friend and Relation*] Preserve him
from the Dangers of the Sea, and from the
Violence of the Enemy, that he may return
in Peace and Safety, to serve thee in thy holy
Church, and enjoy the Fruits of his hard
Labours: And then do thou grant that a
Sense of thy Mercy may fill his Soul with
such Love and Gratitude, that he may *take
heed to his Ways*, and be resolved, that his
Tongue shall no more offend so great and pow-
erful a Being, so loving and kind a Bene-
factor.

O Lord, prosper his honest Endeavours;
and bless him in his Commerce and Traffick,
and

and let him find Favour and kind Reception in the Countries and remote Nations where thy Providence shall order him. And, together with him, protect and bless his whole Company; do thou, O Lord, *rule their Hearts* in thy Fear, that thy great Name may not be blasphemed by those who are in such continual Danger, and in such a visible Experience of thy wonderful Power and Mercy. Give them an humble Awe and Dread of thee, and so reform their Manners, and regulate their Conversation, that thy *Grace and Blessing* may not *depart from them*.

Thou, O Lord, canst check the Waves in their rapid Course, and make them retire in Foam and Froth; thou canst correct the fierce and raging Wind, and with the Word of thy Mouth order it to be still; and the *proud Waves* are not so much to be feared as *daring* and *presumptuous* Sins; and there is not so destroying a *Wind* as the *Breath* of thy *Displeasure*, O hear my Supplication, in Behalf of those too often careless and inconsiderate People, and spare *them for thy Mercy's Sake*. Like *Birds*, they may be said to be in *Flight for their Young*, preserve them, O Lord, from the Snares of the Fowler, that their *Children* may not be *Fatherless*, nor their *Wives Widows*; that they may not be obliged to beg their Bread, and seek it in desolate Places; but through the *Perils of Waters* they may come again to thy House, and offer the Praises and Thanksgivings of their grateful Hearts;

Hearts; that *all* Men may know that thou art God, and there is none besides thee. Grant this, I beseech thee, for Jesus Christ his Sake, my blessed Lord and Saviour. *Amen.*

A Prayer for Parents, in Behalf of their Children.

O HEAVENLY Lord and great Parent of the World, to whom all Things owe their Being and Continuance, and without whose Care all Nature would immediately fall to nothing. Permit us thy humble Servants, to approach thy Throne of Grace in Behalf of those Children, with which we are blessed by thy good Providence. O Lord, though knowest through what an evil World they are to pass, and how many dangerous Rocks are in their Way; where can they be *safe*, but under the *Defence of thy Wings*? Where *abide* securely but under the *Shadow of the Almighty*? And as we have presented them, O Lord, to thee in Baptism, marked them with the Seal of thy gracious Covenant; regard them, O supreme Being, as the *little Members of Christ*, and *Children of God*; and look not upon them as what they are in themselves, the Offspring of us their sinful Parents, but as *thine* by *Adoption and Grace*. Give thy Angels Charge over them, that, being preserved from all Evil,

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Evil, from the Slips and Miscarriages of this ensnaring World, they and we with them, may have the greatest Reason of acknowledging and adoring thy merciful Providence; and to this End, *take not, O Lord, thy holy Spirit from them*, but grant that he may lead them into all Truth, and influence them to obey thy Will and Commandments.

Let the Pleasures of their Youth be chiefly to please thee, nor *let* them offend thee in their Mirth or Recreations. In all their Wants and Necessities, *let them have recourse to thee*, and *in all their Actions set thee always* before them, and put their whole Trust and Confidence in thy Mercy. As to their worldly State, we do not, O Lord, beg large Revenues and Possessions, but that thou wouldst *feed them with Food convenient for them*; and, having *Bread and Raiment*, *let them be therewith content*.

Grant, O Lord, that, to whatever State of Life thou shalt please to call them, they may preserve a good Conscience therein, manage prudently their *Talent*, serve their Country to the utmost of their Capacity, and, out of the Blessings of thy Providence, be *ready to distribute* to their necessitous Brethren. And as we, their natural Parents, are placed under thee to provide for, and take Care of them, grant we may perform our Duty justly, watch over them and their Actions, correct in them whatever we see amiss, and not let Fondness prevail over that
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true Affection, which punishes the *Child*, to prevent the Shame and Ruin of the *Man*. Grant that we may breed them up in thy Faith and Fear, and true Religion, and set them Examples to walk therein.

Finally, O Lord, give to them and to us such a Measure of thy divine Aid and Assistance, that we may all behave ourselves as it becometh *Christians*; that our Dwelling may be a sort of Temple dedicated to thy Service, and, instead of idle profane Words, that thy Praise may be ecchoed from every Part thereof; that thy guardian Angels may encamp around us, and thy Favour and Blessings abound to us and our Posterity, till the happy Time shall come, that we may possess the *Inheritance of the Saints in Light*, and, under the glorious Appellation of Christ's *blessed Children of his Father*, be called, and, *received into his heavenly Kingdom*. To whom, with thee, and the Holy Ghost, be all Worship and Dominion, now, and ever. *Amen.*

A short Prayer against Envy.

O LORD of Lords, whose Prerogative alone it is to *abase* and *exalt*, and hast taught us by thy holy Word, * *that a sound Heart is the Life of the Flesh, but Envy the Rottenness*

* Prov. xiv. 30.

Rottemness of the Bones; and that *where there is Strife and Envy*, there is *Confusion*, and every *evil Work*; I most humbly beseech thee to give me the Spirit of Peace and brotherly Affection, that such a *gnawing Evil* may take no Possession of my Heart, nor the Welfare of another ever vex or disturb me. Give me the Wisdom to consider the many *Mischiefs* and *Misfortunes* which *Envy* has produced, that even thy holy and guiltless Son was *delivered to Pilate*, through the *Envy* of the *Pharisees* at his superior and *exceeding Righteousness*, and the *Esteem* and *Love* it procured from the People.

Be pleased, O gracious Lord, to preserve *rising Merit* from its malicious Attempts: Let no *envious* nor bad-minded Men endeavour to *pull him down* whom thou wilt *exalt*, nor let the high Sea of Prosperity be infested with such *Pirates* of Men's Character and Reputation. Let them not prevail against those, whom thou hast placed in a Rank of Honour above them; but rather let Precedence and Superiority stir up the Diligence and Virtue of Inferiors, and that they may aim only at being wiser, better, and holier, than the Objects of their Emulation.

O Lord, let us only strive to out-do each other in Piety, Virtue and Brotherly-kindness; and neither in Thought, Word or Deed, to hurt, or injure our Fellow-Creatures; and give us that exalted and heroic Virtue of the Gospel to *love and bless our Enemies*.

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Enemies, and to pray for them which *despitefully* use us. Grant that no Murmuring, Discontent, nor Repining, may be any more heard among the Disciples and Followers of the meek and lowly, the humble and inoffensive *Jesus*, who envied none, but *went about doing Good to all*, and died to advance us to the same Glory which he possesses in his heavenly Kingdom; and this we beg in the Name, and through the Mediation of the same *Jesus*, thy Son, our Lord.

*A Prayer for a beneficent and Christian Spirit,
and for all the CHARITABLE HOUSES, HOSPITALS, SOCIETIES, CHARITY-SCHOOLS.*

O LORD, from whom every good and perfect Gift cometh, who art a God of Love, and from which glorious and delightful Attribute all Things which we enjoy *here*, and hope for hereafter *depend*; Give us thy Grace to bear this *Feature* of thy divine and heavenly Nature, and to shew ourselves made in thy *Image*, and *likewise* by a Practice of this sublime Virtue to all our fellow Creatures, whether Friends or Enemies. Let us acquit ourselves like human Creatures and *Christians*, and, by all the good Offices of brotherly Love and Affection, shew that we bear no *Malice* nor *Anger* in our *Hearts* against any that have *done*, or *wished* us *Evil*.

Teach

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Teach us, O God, to *love* thee above all Things, and *our Neighbour as ourselves*; and as we must be sensible that we have many *Faults*, and yet are willing to forget them, and excuse ourselves, that we may do the same unto others, and be as ready to pass over and forgive their Errors and Imperfections. Thou knowest, Lord, how prevailing *Self-love* is in this State of Nature, how sincere we are to our own Interest; grant, that we may love our Christian Brethren with the same unfeigned Affection, and be always inclined to serve and promote them. We have no *Suspicion* of ourselves, O give us, Lord, the Christian Temper not to suspect others, but to judge charitably and favourably of their Actions. If one of our Members suffer, we are affected with its Pain and Uneasiness, we do every Thing we can to heal, and nothing to irritate or increase the Disorder, we are more careful and tender of that infirm Part than of the whole Body; O teach us the Christian and Gospel Lesson, to do the same to any of the afflicted Members of Christ's mystical Body.

Let us not, O Lord, be *miserable Comforters* to the Distressed by any cruel Upbraidings, but sympathize with the Sorrows and Afflictions of others, and be ready to serve them in their Pains and Misfortunes. Do thou, O Lord, by thy Holy Spirit, root out of our Hearts all the Venom of Anger, Choller, and Revenge; all Passions and Affections

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ons contrary to the Tenets and Temper of
thy holy Gospel ; and grant, that we may
rejoice with them that *rejoice*, and *mourn* with
them that *mourn*.

O let us regard every fellow Creature as
honoured with the same divine Image, *bap-*
tized with the same *Baptism*, admitted to the
same *holy Table*, *redeemed* with the same *pre-*
cious Blood, and designed for the same Glory
as ourselves ; and, as we should be glad any
one should lend us a Hand when we are fall-
ing, grant we may be willing to assist others
with our Counsels, Comforts, and whatever
else is within the Reach of our Power and
Capacity.

But above all, grant, O Lord, that we may
be ready to help them in any spiritual Wants,
to reclaim them from Error, and bring them,
as far as we are able, into the *Way of Truth* ;
and be pleased, O Lord, to give them like
Affections towards us, that being united in
Charity, which is the *Bond of Perfection*, we
may with *one Heart* and *one Soul* dwell toge-
ther in Harmony and Agreement in this
Life, till we arrive at those peaceful Regi-
ons where Charity will receive its Perfection
and Reward, and where we shall be for ever
united to thee, the *God of Love*, and our *ado-*
rable and *affectionate Redeemer*, *who so loved us*
as to shed his Blood for us.

Give thy Blessing, O Lord, to all CHARI-
TABLE HOUSES and *Places* built and endowed
for the Reception of the Poor and Distressed,

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of the once perhaps prosperous, but now reduced Part of Mankind, *where* they may employ the Remainder of their Days in holy and devout Exercises, and make their Peace with thee, O God, before the Assault of Death. Give them Grace, O Lord, to make all due Improvements of this thy gracious Mercy and Providence, that they may not abuse the Benefit they receive, neglect their own Salvation, nor frustrate the pious Designs of their generous Founders and Benefactors,

We beseech thee also to bless those *Hospitals* and *Infirmaries* in our great Metropolis, where there is some Feature, though faint and imperfect, of the merciful and beneficent Temper of thy dear Son *Jesus Christ*, who *healed the Sick*, made the *Lame walk*, *restored the Blind*, and *preached the Gospel to the Poor*: *Where* the Accidents and Diseases of this Life have Relief and Assistance, and *where* their *spiritual* State, which is often as distempered and infirm as their *bodily*, is likewise provided for, by the Appointment of Ministers to deliver and administer to them thy Word and Sacraments; *where Vice*, *Idleness* and *Vagrancy* receive the great and useful Charity of Correction, and are brought to Labour, in Compliance with thy divine Order, that he *that worketh not, neither should be eat*.

Give thy Blessing, O gracious Lord, to that *exalted Charity*, that *noble Foundation* where the proper outward Means are used to
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restore to poor Wretches their lost Reason and Senses : O how naked and destitute is the Mind without that Cloathing of Humanity ! What mean Garment, what bodily Want is so moving as that Madness and Distraction, which, either in *frantic* and *wild Gestures*, or *gloomy Melancholy*, and *inward Horror*, make thy human Creatures only shocking *Figures of Men* ? who, in such Malady of the Soul, have *Mouths*, but cannot *speak* rationally ; *Ears*, but cannot *bear* any Counsels or Comfort ; *Eyes*, and are not able to *discern* or *distinguish* their Friends from Adversaries. O Lord, give thy divine Favour and Blessing to such poor and affecting Objects, and in thine own good Time heal their Disorders and Distractions ; that they may come again into a right Mind, and the Society of their fellow Creatures ; into the Assembly of thy Worshipers, and to know thee, and their Duty, and for ever acknowledge their Obligations to thy merciful Providence, by a pious and virtuous Life and Conversation.

Bless, O Lord, that great *Society* formed to *propagate* thy glorious and saving Gospel to the Heathen World, and to the savage and ignorant *Indian* and Barbarian. Bless and prosper that pious and useful *Society* for the promoting of Christian Knowledge, and which, by dispersing holy and religious Books, and illuminating the Minds of their poor and unlearned fellow Creatures, brings

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them into the Way of Peace, and who, without such charitable Notice and Care of them, would remain as *unwilling*, as their Station renders them *unable* to provide for their spiritual Welfare. And as thou, O Lord, art never more offended nor dishonoured, than by the Vices and Impieties of thy Creatures, *water*, with the Dew of thy heavenly Benediction, the *Society* established for the *Reformation of Manners*.

Bless all our RELIGIOUS SOCIETIES, those holy and devout young Persons who prefer the Improvement of the Mind to the Gratifications of the Body, and chuse the spiritual Pleasures and Entertainments of thy pure Religion, rather than the vain Pastimes and loose Recreations of the World: And be pleased, O Lord, whilst they *speak often one to another*, of the great Things thou hast done for them in Christ Jesus, *to hearken and hear*, and give them all a Place *in the Book of Remembrance*, *which thou hast made for them that fear thy Name*.

O Lord, be intreated to bless and prosper our *charitable Schools* and *Foundations* for the Christian Education of *Children*, that they may be *brought up in the Fear and Nurture of the Lord*, and *trained up in the Way they shall go*; that the Children of the Poor may not be suffered to grow up in all those evil Habits and Practices which proceed from Idleness, and Want of proper Restraint; but become useful Members of Society, dutiful
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to their God, moralized in their Conversation towards Man, and be eternally happy, by *learning those Scriptures from their Youth, which are able to make us wise unto Salvation.* O Lord, reward their generous and disinterested Governors and Trustees, their benevolent and truly Christian Contributors *sevenfold into their Bosoms*, and let them receive daily Instances of thy providential Love and Favour, till they are called to the heavenly Kingdom, purchased for us by his Blood, who permitted *Children to be brought unto him, rebuked those that kept them from him, embraced them in his Arms, laid his Hands upon them, and blessed them.*

Permit us, lastly, to intreat thy divine Favour and Blessing in Behalf of *those Schools in a neighbouring Kingdom*, where honest Labour and Industry are imbibed early into the Minds of the Poor, whereby the Community receives great Benefit and Advantage, and the Souls of Children are preserved from the Infection of *Popish Error and Saperstition.* All which tend to the Glory of thy most holy Name, and to the transmitting the Tenets and Doctrines of thy pure and reformed Church to the latest Posterity. O let there never be wanting a Succession of pious and charitable Christians to carry on, and promote these great and laudible Designs; and, for what such poor Objects of Distress *cannot recompence them,* let them all receive
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thy glorious *Recompence* at the Resurrection of the Just. Grant this, O Lord, for his Sake, who *went about doing Good*, Jesus Christ, our Lord. *Amen.*

A Prayer for a Judge, or Magistrate.

O GREAT and supreme Being, mighty *Creator of all Things, Judge of all Men*, who hast commanded thy People to submit to human Laws and Authority, as ordained by thee *for the Punishment of EVIL-DOERS, and for the Praise of them that DO WELL*, and which *are not a Terror to good Works, but to Evil*: I humbly acknowledge and thank thee, for thy great Favour to me thy unworthy Servant, in calling me to this high Office and Dignity. Enable me, O Lord, to acquit myself with Honour, Justice, and Approbation in such an important Trust, when the Characters, Properties, or Life of my fellow Creatures are in Judgment before me.

Keep me, O Lord, firm and unwavering in my Resolution to *know no Man*, and *respect no Man's Person on a Bench of Justice*, to administer it impartially to the utmost of my Capacity, and to suffer no Delay, nor Interruption thereof; grant, that I may secure and defend the Rich in their just Suit, and also *deliver the Poor that cry, the Widow, Fatherless, and him that hath none but the Law of his Country*

try to help him; that I may put on *that Righteousness*, which is the most venerable *Cloathing*; and that *my Judgment may be as a Robe and a Diadem*. O Lord, grant that *Justice* in my Hands may preserve an *equal Balance*, both High and Low, Rich and Poor; that no affecting Distress, nor Tenderness of Nature may prevail in Favour of the *one*, to the Prejudice and Detriment of the *other*, but that the Cause of both may be justly determined.

* And forasmuch, O Lord, as I am now appointed to try several suspected Criminals and capital Malefactors, guide me with thy divine Assistance, that I may have the Spirit of Wisdom to discern, and examine into the several Circumstances of their Crimes and Accusations; that I may be attentive to their Defence, and patient to hear the whole Evidence of Prosecutor and Prisoner, that I may not pronounce Sentence against the Innocent; nor, on the other hand, justify and clear the Guilty.

Give me, O Lord, a due Consideration of myself, as one accountable at thy *Judgment-Seat*, for all my Actions, Sentences and Decrees. Pardon all the Errors and Mistakes which I may *unwillingly* make in my Office and judicial Capacity; and grant that in this great and weighty Charge, and every other Action of my Life, I may conduct myself in
L 4. thy

* This to be said by a Judge only, going to try on Life and Death.

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thy Fear; and promote thy Glory and the Service of thy true Religion, by discountenancing and punishing all Blasphemy, Profaneness, and Immorality, that may appear before me; that the *Commission* I have received may be faithfully executed to the Satisfaction and Honour of the Royal Hand from which I received it, to the Welfare and Safety of Society, and to the Discharge of my own Conscience. This I humbly intreat of thy Mercy and Goodness, and in the Name, and prevailing Merits of *Jesus Christ*, my Lord and Saviour. *Amen.*

A Prayer for God's assisting Grace to make a right Use of Life.

O ETERNAL God, who of thy Goodness hast formed Man of the Dust of the Earth, and *breathed into him the Breath of Life*, who hast implanted in his Nature a Fear of Dissolution, and hast given to every minute Creature and Insect some Defence of himself, and Care to keep out of the Way of its Destroyer: Give me Grace not to abuse this great and so much desired Gift and Blessing of thy gracious Providence.

We know, O Lord, that Sin has converted this Good into Evil, has turned this Pleasure into Pain, and made this Life *a short one, and full of Misery*; but thy *Mercy has been remembered in the midst of Judgment*, and thou hast

hast graciously relieved us in this Disaster which Sin has occasioned, by that availing Sacrifice for Sin, thy dearly beloved Son *Jesus Christ*, who is *the Way, the Truth, and the Life*.

But, inasmuch as we must live our *appointed Time*, grant, O gracious Father, and Author of our Being, that we may live to thy Honour and Glory. *It is a pleasant Thing for the Eyes to behold the Sun*, and, tho' it is *a Valley of Tears*, this Life is dear and precious to the Sons of Nature; O let me submit to thee, whether it be to live or die, that I may lose Life at thy Will and Pleasure only, use no violent Means, nor lay any presumptuous Hand upon it myself in the greatest Calamity or Trouble, nor shorten it by any Vice or Intemperance. Grant I may love Life as a Christian, not rivet myself to its vain Pleasures and Enjoyments, nor prefer it to the Life procured for us by the Gospel.

O let me *rejoice in thy Salvation*, and give me thy divine Assistance to practise that Obedience to thy Will here, which the blessed Spirits above perform with Pleasure and Perfection, and that *my Conversation may be in Heaven*; that I may regard, myself, under thy Gospel Dispensation, as a Citizen of the *New Jerusalem*, with the Enjoyment of many great and glorious Privileges, and with many Laws and Statutes laid before me.

Let this Life, O Lord, be a continued Scene of Contemplation on thy infinite Wisdom and Goodness, in creating such a Dwelling for us here, so many Things to support and maintain us; and, above all, redeeming us from the *second Death* to everlasting Life and Felicity. From such Admiration and Love of thee, O Lord, my God, let the Love of my Brother, thy Image and Workmanship, flow and increase. Let me live inoffensively to my fellow Creatures, neither hurting them in Word or Deed; and in a Preservation of that Innocence and Integrity, *which will bring me Peace at the last.*

Grant, O Lord, that, whilst I sojourn here, I may behave so as to promote the Credit of *Christ's* holy Faith and Religion; and that, by Acts of Justice and Mercy, I may be *had in everlasting Remembrance*; that in thy Grace and Favour, and with a Reputation fair and unstained in the World, I may *go out* like the Light of a clear Taper, with no offensive nor disagreeable Savour.

Finally, O Lord, I humbly beseech thee to pardon my natural Frailties and Corruptions, to remove my fond Hankerings after Life beyond thy Limit and divine Determination, that I may live here as those who expect a better State, always looking to the Place where my sovereign Good dwelleth, whether my Life be prosperous, or unfortunate, give me, Lord, Contentment with the Allotments of thy Providence, that I may be
charitable

charitable, if rich; patient, if poor; and, in this my *Christian Warfare*, behave like a faithful and courageous *Soldier* under *Christ's Banner*; that, having fought a good Fight, finished my Course, and kept the Faith, I may receive his Crown of Righteousness; to whom, with thee, O Father, and Holy Spirit, be all Glory, Praise, and Honour, World without End. *Amen.*

Select Prayers for the CLERGY. Upon receiving holy Orders.

ALMIGHTY and everlasting God, who hast established divers Orders in thy Church, and set apart, and ordained Men for the great Work of the Ministry, to wait at thy holy Altar, and serve thee and thy People in a divine and sacred Function, I bless and magnify thy gracious Providence, which has made me Partaker of such an high and important Office. But, O Lord, *who is sufficient for these Things?* And to what frail earthen Vessels is the rich Treasure of thy Gospel committed? O let me experience all my Sufficiency to be of thee, that I may not be wise in my own Eyes, or think that of myself I can do any Thing.

Remove far from me all Vanity and Conceit of my own Learning or Parts, and grant that what Abilities thou hast been pleased to give me may be accompanied with Modesty and

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and Humility, that others may *learn* of me, as I hope I shall of my great Master *Jesus Christ*, to be *meek and lowly in Heart*.

And forasmuch as the Eyes of the World are upon us, and Men seem pleased with some Matter of Accusation against the Ministers of thy Word, whose Business it is to tell them the Truth, and *testify of the World that its Works are evil*; let my Purity, Sobriety, and Diligence, be known unto those amongst whom I officiate.

Grant, O Lord, that I may be a *burning and shining Light*, so innocent in my Life, as well as sound and orthodox in my Doctrines, that the Inoffensiveness of the *one* may give a Weight and Force to the *other*; that the Bishop from whom I have received my Orders, may have no Anger from thee, nor Reproach from the World, but that I may *adorn the Doctrine of my Lord and Saviour in all Things*, nor give the *Enemies* of thy holy Religion any Handle to blaspheme.

Give me, O Lord, such a Portion of thy divine Spirit, as may influence my *Conversation*, that it may be always *becoming the Gospel*, which I have received Authority to preach; that I may not soil the *Cloth* which I am appointed to wear, and is the Badge of my ministerial Office, with any secret, or publick and enormous Vices. Humble me to subdue my sensual Passions, and to be a Pattern of Chastity, Moderation, and Temperance

perance to all my Neighbours and Acquaintance.

Let me not *preach to others*, and be myself a *Cast-away*; but *clothe me with the Robes of thy Son's Righteousness*; that, as far as my frail Nature will permit, I may be *holy* as thou art *holy* in all *Manner of Conversation*. Pour upon me, O Lord, the *continual Dew of thy Blessing*, and so assist my Studies and Compositions with the divine Aid of thy powerful and holy Spirit, that thy *Strength* may be manifested in my natural *Weakness*; and that I may be an Instrument of thy gracious Providence, to *build up Men in our most holy Faith*, and forward the Salvation of those committed to my Charge; that many Souls may be brought home to thee, by thy Grace and Blessing upon my poor Endeavours.

These my humble *Requests*, with *Thanksgiving* for all thy Mercies, I presume to *make known unto thee*, being careful for nothing, but submitting myself and all my temporal Concerns to thy Judgment and Providence, who knowest what Station is fittest for me; and grant I may be *content therein*; and *everywhere, and in all Things be instructed both to be full, and to be hungry, to abound, and to suffer Need*, through *Jesus Christ*, my great and blessed Master and Redeemer. *Amen.*

A Prayer

*A Prayer for the great and famous Universities
of this Land.*

O THOU all-wise and eternal Being, in Knowledge of whom standeth our eternal Life, blessed be thy Name for those many great and happy Opportunities afforded to thy Creatures of improving in useful Arts and Sciences, and gaining such a Competency of Learning and Knowledge, as to be able to put to Silence the *Ignorance of foolish Men*, and rendering a *Reason of the Hope that is in us* to all artful and sophistical Gainsayers, and Scoffers of thy holy Religion.

In a particular Manner, I adore and magnify thy gracious Providence in the Establishment, Advancement, and Prosperity of those great Houses and Seminaries of Learning, the TWO UNIVERSITIES of this Land and the *Colleges* therein.

Lord pardon all my Neglects of the many Hours and Seasons of Improvement, and grant that all those Persons that are or shall be entered in either of our Universities, especially in the College whereof I am an unworthy Member, may answer the Expectations of their Friends, and such glorious and happy Opportunities of Education, that they may be obedient to their Heads and Governors, submissive to proper Discipline, sober
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and regular in their Department, and subject to the Rules and Statutes of the University to which they belong.

O prosper, Lord, those Places of inestimable Value, and Renown for Learning throughout the whole World; which dispense a Knowledge like Health, whose Worth is most discerned when we find our Want of it; which give a solid Reasoning and wise Method of Disputation very scarcely to be obtained in any other Seminary or Place of Education.

Grant, O Lord, that I and all the Members thereof may proceed from one Degree of Grace and Knowledge to another, till we all enjoy thee, the great Fountain of Knowledge, in thy heavenly Kingdom, the everlasting Paradise of Bliss and Glory. To those, O blessed Father, whom thou shalt call, out of the Noise and Hurry of this World, to the Retirement of a studious and contemplative Life in those Places, give an Affection for *Things above*, and prevent that Agitation of Mind about the little vain and trifling Affairs of this Life which may disturb and avocate them in their Studies, in their more useful as well as indeed more pleasant Employment. Books may be reckoned Part of the Necessaries and Enjoyments which thou art pleased to afford us, are very instructive and chearful Companions, and Cordials to the Mind in a Thirst of Knowledge, and which as
well

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well as wholesome are most pleasing and palatable.

Grant, O Lord, that all those, who shall have the Benefit of such Education, may gather up such a Fund and Treasure of Knowledge, that each may advance the Credit and Honour of the Titles and Degrees conferred upon them in those Places, and shine in the high *Stations*, in the COUNCILS, SENATES, and on the BENCHES of Learning and Authority, to which they or any of them may be called and promoted.

O Lord, let every Thing commendable and Praise-worthy, Religion, Loyalty, and good Manners, abound in those Places; let them flourish, by the Increase of Knowledge and Grace, in new and bounteous Benefactors, in Riches, Honours, Piety and Virtue, till thou bringest us to the *Jerusalem* which is above, and is the *Mother* of us all, through *Jesus Christ* our blessed Lord and Saviour. *Amen.*

A Prayer for a Blessing upon my Exercises for a Degree of Doctor in Divinity.

O ETERNAL God, who art infinitely glorious in thyself, and no less gracious to all that love and depend upon thee, I, thy unworthy Creature do return thee all possible Praise and Thanks for thy wonderful Assistance.

ance and Promotion of me in the several Actions and Stations of my Life.

In the Experience and humble Confidence of this thy Grace and Goodness, I now devoutly and earnestly beg of thee so to direct and influence my Mind and Judgment, my Pen, my Studies, and my Speech, that in these Exercises and Performances, I may approve myself a true Christian, a Scholar, and Divine to all that shall hear me. Enable me so discreetly to gain the Affections of all my Auditors, as may prevent all peevish and trivial Censures, and all unkind Blasts of the Reputation, which thou hast hitherto by thy Grace and Providence permitted me to acquire in the World.

When I am to defend thy Truths, O do thou Lord stand by me, and let not thy Cause suffer through the Weakness of its Advocate, but help me to discover and answer with Promptness and Acuteness whatever shall be offered against thy Truth and holy Religion; and O gracious God, thou Fountain of all Wisdom, who by thy holy Apostle hast commanded us to *avoid all foolish and unlearned Questions*, be pleased to suggest to me wise and solid Truths, that may not gender Strife, but affording due Matter of Disputation, may thereby be cleared and defended without reviling or rude and unchristian Treatment, and tend to the Glory of thy great Name, and the Improvement of others.

And

And above all I beseech thee, O Lord, to pardon and forgive all my past Sins and Errors, and let thy Grace for the future make me as great an Instrument of thy Glory, and thy Church's Good as any of those amongst whom thou vouchsafest me a Place of *Degree* and Honour. Lord, let me not affect Titles or vain Glory, but make me really such as I ought to be in all holy Conversation, Learning and Virtue; that when I *determine*, or declare my Sentiments concerning any of thy sacred Oracles, or wise *Theorems*, I may do it carefully and acceptably unto thee.

Grant, O Lord, that I may gain no Enemies, nor lose any Friends, but live as easily and comfortable as this transitory State will permit; and that thou mayst say unto me at thy Judgment Seat, *Well done thou good and faithful Servant, thou hast been faithful over a few Things, I will make thee Ruler over many Things. Enter thou into the Joy of thy Lord.* To which End, *Prevent me in all my Doings with thy most gracious Favour, and further me with thy continual Help, that in all my Works begun, continued and ended in thee I may glorify thy holy Name, and finally by thy Mercy obtain everlasting Life, through Jesus Christ our Lord. Amen.*

A Prayer upon receiving Preferment and Promotion in the Church.

O LORD, my God, who hast appointed a Support and Maintenance for thy Ministers and Servants who wait at thy Altar, and that those who *preach the Gospel should live of the Gospel*; who extendest thy Favours to thy Creatures, not for their Merit, but for thy Mercy's Sake, I acknowledge my Unworthiness of this thy great Blessing and Favour to me, in admitting me to the Cure and Preferment of [*Here Name the Particular.*]

O Lord, pardon my Sins and Forgetfulness of thee, who hast thus kindly and providentially remembered me in my Wants and Necessities. O Lord, let me not forget myself as I have thee, and be lifted up with this Promotion to a Contempt of my former Friends, or any Scorn of my Inferiors in Station. Grant, O Lord, that I may improve the Talents thou hast given me, to thy Glory, the Good of others, and my eternal Salvation.

I know, O Lord, that *Promotion cometh neither from the East, nor the West, nor yet from the South*, but from thy particular Providence; O give me a constant Sense of this thy Goodness to me so much beyond my Deserts, and above what so many worthier Persons enjoy or can obtain. Lord make me truly

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truly thankful for thy distinguishing Grace and Favour; and give me Wisdom, Abilities, and Inclination to do my Duty faithfully, and punctually to discharge all the Offices of my Function towards Poor and Rich without Distinction, or Respect of Persons, that I may glorify thee, and be a Credit to those who have been my Friends and Patrons, whom I beseech thee to bless; and, for what I cannot *recompense them*, let them receive their *Recompence at the Resurrection of the Just*.

Grant, that my Parishioners may love and value me, be constant in their Attendance upon my Doctrines and Ministrey, that they may not have itching Ears, and be drawn from their proper Pastor by any delusive Insinuations, or *be turned to and fro by every Word of Doctrine*. Grant, O Lord, that they may be *Doers and not Hearers* only of thy Word; that they may be frequent and worthy Receivers of thy blessed Sacrament, and that we may live in Unity, Peace, and Friendship together.

O Lord, conduct and bless me in my holy Office, that I may rebuke and admonish in the *Spirit of Meekness* the Wicked and Erroneous; that I may *exhort in Season, out of Season, and speak of thy Testimonies before Kings, and not be ashamed*. Strengthen me with thine Aid, O God, to discountenance Sin in the richest as well as poorest of my People, and never to be led by any Considerations to neglect

lest the proper Business and Duty of my Function; that we may *all with one Heart and one Mouth glorify thee in thy holy Temple*, and advance the Credit of, and gain Converts to thy dear Son's saving Gospel by the Innocency of our private Lives and Conversations. Add, O Lord, to the Church daily such as shall be saved, and give us the Light of thy Countenance, through Jesus Christ our Lord.
Amen.

The End of the FIRST PART.

PRAYERS

PRAYERS

FOR THE

SICK.

PART II.

SERIOUS REFLECTIONS *on the Calamity of Sickness, and Directions to be observed by sick Persons.*

IT is remarked by the holy Psalmist, that *when God with Rebukes doth chasten Man for Sin, he maketh his Beauty to consume away, even as it were a Moth fretting a Garment*, and concludes, *that every Man living is altogether Vanity*; and in another Place, *when he hideth his Face we are troubled, when he taketh away our Breath, we die and are turned again to our Dust*; but as well as the Power and Judgments, he never fails to recount the Mercies of God; when he *waited patiently upon the Lord*, he tells us, that *he inclined his Ear unto him and heard his Calling*; that,

in the Multitude of the Sorrows which he had in his Heart, his Comforts refreshed his Soul; and again, that he should utterly have fainted, but that he believed verily to see the Goodness of the Lord in the Land of the Living.

These, with many other Passages out of that sublime Composition, are very proper for the Comfort and Consideration of those whom God is pleased to afflict with Diseases and Infirmities; who will perceive themselves to be in the Hands of God, *whose Mercies are great*; and that they are not fallen into the Hands of Man, *whose Mercies are too generally experienced to be cruel.*

There is no Time when a Sense of God's Almighty Power over his Creatures should be more imprinted in our Minds, than under the Calamity of Sickness; in order to silence all Murmurings and Complaints, and that we may *be dumb, and open not our Mouths, for it is his doing.* And there is no Time likewise when we have more Need of divine Help and Consolation, than when the Curtains are drawn to all Pleasures but those which are of a spiritual Nature, when we are in Pains and Diseases, and no glittering Objects of Sense can divert or entertain us.

It is an amazing Absurdity in human Nature, and shews what an Eclipse Reason has suffered by the Fall, that *Life* should be so desirable, and yet those Vices so fashionable and prevailing which shorten our Days; for *the Wages of Sin, the Apostle assures us, is Death:*

Death: Every debauched and intemperate Man digs a Grave for himself, or, in the elegant Terms of Scripture, *makes his Bed in the Darkness.* 'Thine own *Wickedness*, says the Prophet, *shall correct thee*, and such an inveterate Enemy is Sin, that, without God's Grace to reform and forsake it ourselves, it never leaves the Person it besets and captivates, till it has thrown him into the *Dust of Death.*

Diseases and *Infirmities* are continually in our View, and have been most aptly called the Harbingers and Forerunners of the *King of Terrors*, whereby he gives the gay and thoughtless Sons of Men, Notice and Warning of his Approach, that the Terror of his Visitation may be abated by a Preparation and Readiness to receive him. As in many Things *we offend all*, so all are subject to the Affliction of *Sickness*, but if it is *sanctified* to us by the Grace and Mercy of God like his other Chastisements, *it will turn to our Profit.*

To be disabled by *Infirmity* from pursuing those evil Courses which I have shewn so destructive to us, must be esteemed *Mercy* as well as *Judgment.* To be brought to that serious Sense and Reflection of our sinful Ways which may produce a *Repentance not to be repented of*, is a kind Dispensation of Providence; and on a *sick Bed* as in many other Scenes of Adversity, the Graces of the Gospel have an Opportunity of being exercised and

and of displaying their Lustre. The *Faith*, the *Patience*, the *Humility*, the *Resignation*, the *heavenly Mindedness*, the *Love of Christ*, and the Apostolical *Desire to be dissolved and be with him*, which is *far better*; these are Christian Excellencies which enlighten and adorn the sick Chambers of true Believers, and make them preferable to those gay Tents of Ungodliness, those Scenes of vain Pleasure, where, *for a Season*, the Sinner enjoys himself, unmindful of the just God, whose Eyes are over him, and of his *Judgment Seat*, where we must all one Day appear.

A happy Death is much better than a wicked Life, and when Sickness is made a proper Use of, to wean ourselves from this sinful Abode, and make our Peace with God, *such House of Mourning* may indeed be said *to be better than the House of Laughter*; and tho' such Sickness should hasten *the Day of our Death*, it will be better to us than the *Day of our Birth*: Since the former will translate us to everlasting Rest and Peace, whilst the latter only introduces us to a World of Trouble and Sorrow.

But it is the Mistake and Misfortune of Men, that, as they neglect their religious Duties in *Health*, and will not think on the *Days of Darkness, which shall be many*, so they will not let even Sickness bring them to Reflection, till it plainly appears to be a *Sickness unto Death*; till they are deprived of all Hopes and Expectations of Life.

In the first Attacks of a Distemper, in a *slow Disease*, when Death does not seem to make any near Advance to us; when Friends flatter us with a speedy Recovery, and Nature bears up against the Distemper; when, like a Garrison first besieged, she promises Strength to hold out, and Physic throws in all its Succours; we are then unhappily lulled into a carnal Security, and defer that Work, which would make us fitter to live, as well as fitter to die; which would be of no Dis-service, if God should spare us, and of the greatest Advantage, if the Disease should prove mortal.

If God is pleased to lay his Hand upon us, and in the midst of our Sins both of Commission and Omission, afflict us with *Illness*, shall it not move us to Consideration? Shall we still hold it out against him? Shall we not do what we are able to procure his Pardon and Mercy to us? For our Comfort and Encouragement, the Man in the Gospel was accepted at the *eleventh Hour*, and received the same *Wages* with those who *had borne the Heat and Burden of the Day*; but we read also, that he went into the *Vineyard*, that he *worked*, and, it is probable, very *hard in that Hour*; if he had not come at all to the Vineyard, had done nothing, he had not received his Lord's *Penny*; so that at the same Time that this Parable exalts the divine Mercy, it teaches us to strive all we can, and, tho' *late*, it is much better than *never* to return, and seek after God.

If

If the Hours of Health have been trifled, and slept away, must those of Sickness be done so too? Must we die as we have lived? Must all the Care be to quiet and compose the Body? Must there be none of the Soul? Is this a Christian Part? Will not the very Heathens rise in Judgment against us? And can we rush into Eternity thus unprepared, and not tremble at its endless Horrors? So far from being hurtful, or dispiriting, no Cordial is so reviving to the sick Christian as the Comforts of the Gospel. If it moves the Tears of Repentance, it is to lead us to a Place where every Tear will be wiped from our Eyes; if it administers any searching *Wine* to the Wound of Sin, it applies its *healing Oil* likewise, and always leaves the sick and afflicted Person in a better State than it finds him: A prudent Visitation of the Sick is most useful and beneficial; and he shews but little Affection to a Friend or fellow Creature, whose Concern and Study are only for the Body, and who suffers the Soul, our nobler Part, to lye comfortless and neglected.

I confess, there is no Comparison to be drawn between a Life of Righteousness and a Life of Sin; between one habitually ready, and one that has his great Work to do, when Sickness comes; I must own, it is leaving Things to some Hazard, to postpone the Duties *which belong to our Peace*, till we are laid on a Death-bed. It is a bold and

wicked Presumption to commit Sin with Unconcernedness, because God is merciful, or because *Christ* has died for Sinners. It is true, that our Saviour suffered on the Cross for us all, the *Just* for the *Unjust*; but in the Gospel-Covenant, like all other Covenants, there is something to be done by every contracting Party.

There is nothing could be advanced more to the Disparagement of the Christian Religion, nor more offensive to its blessed Author, than to suppose his Redemption a Sort of Licence for Continuance in Sin, or for spiritual Sloth and Omission. As *Christ* died to stop the Empire of Death, so did he also to subdue the Dominion of Sin, which produced Death; *that Grace of God hath appeared teaching us to deny all Ungodliness and worldly Lusts, and to live soberly, righteously, and godly in this present World.*

To sin, that *Grace may abound*, is to raise a horrid Superstructure, is to build indeed *Hay and Stubble* upon that glorious Foundation; it is to make that Gospel a Motive or Encouragement to Sin, whose End and Design was to destroy it; and *God forbid*, there should be any Sins committed upon any bold, as well as ignorant Presumption of Grace.

Sin, as inconsistent with, and a Means to deprive us of the Benefits of the Gospel, requires Repentance; by which I do not mean those Tears alone, which, from soft and de-

licat

licate Natures, will flow from very trivial Occasions, but that *godly Sorrow*, which causes a true Repentance; a *Sorrow* proceeding from a Sight of God in all the lovely Attributes of his divine Perfections; and from such a View of his gracious Providence in this World, and of his Care to make us happy in the next, as to give us the greatest Desire to be reconciled to such a good, but offended Being; a *Sorrow* for having *sinned against God*, by whom we exist, and move at present; and by the shedding of whose only begotten Son's most precious Blood on the Cross we are qualified to live for ever.

This is a *godly Sorrow*, which, as it floods the Eyes with Tears, will fill the Heart with Love, and promote that Repentance, which consists in abhorring and forsaking our Iniquities; but, if we have neglected these our Duties, and God is pleased not to take us away in a Moment, but to *spare us a little*, that we may *recover some spiritual Strength*, before we *go hence*, and are no more seen, shall we not thankfully acknowledge the Mercy, and make what Use and spiritual Improvements we are able of the little Time he graciously affords us?

God's Mercy is unlimited, *he may do what he will with his own*; our Eyes must not be evil, because he is good: We are not to neglect the Duties of our holy Religion, whilst we have Health and Strength to perform them; the wilful Offendor may be snatch'd

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away suddenly; he that will leave his Repentance to a Death-bed, may have *no Time allotted him*, no Senses spared to him; and the serious Consideration thereof should make us watchful, and diligent to work while it is called to-day: but I say, if *Sickness* does overtake us in such an unhappy State of Soul, we must *labour*, though the *eleventh Hour* is come.

It is the Business, then, of the Sinner to lift up his *Heart*, with his *Eyes* to the God of all Mercies, to humble and *abhor himself in Dust and Ashes*, and to employ the Moments granted him in *working out his Salvation*.

We often take Encouragement from the Thief upon the Cross; but we consider not what he did in that little Time, preparatory to the Grace he received from his Lord and his Saviour; he proved his Sorrow for, and Abhorrence of Sin, in his Rebuke of his *Brother Criminal*; he acknowledged the Innocence of the holy *Jesus*, whilst he was *numbered with the Transgressors*, and was *reviled* by those about him; he shewed a Love for our suffering Lord, a Faith in him, which was strong and lively; he acknowledged the Happiness of a heavenly Kingdom to be in his Disposal; he prayed, and, as a great Divine observes, did, in that little Time, *the Work of an Evangelist*: Let the Sinner, that has omitted his Duty, that has committed Sin with Greediness, *go, and do likewise*, and make such Use of the Season allotted

allotted him, that his Redeemer may administer the same Grace, *remember him in his heavenly Kingdom*, and remove from him his Pains, to *be* with himself in *Paradise*.

However we have lived, the Sick-bed is a Place for serious Reflection; every Pain we feel shews us the Mercy of God, in giving us so much Health and Ease as we have enjoyed; every Hour of our Lives might have been one of Sickness and Torture; how thankful then should we be for his great Forbearance of us, when we must own we have long since deserved Punishment!

Let us then in Sickness recollect our Errors, confess our Faults to God, humble ourselves under his mighty Hand, and stedfastly resolve upon a new Course of Life, if he should be pleased to spare us; that if we should recover we will not let all such Seriousness pass off like a *Morning Cloud*, and vanish like an *early Dew*, but continue firm to the Engagements and Promises of our Sick-beds, lest God should prove to us a consuming Fire; and, without another gracious Opportunity to repent, take us suddenly off in our Sin and Ingratitude.

To conclude, the Season of Illness is a Time for proving our Faith, our Hope, and our Charity, for weaning our Affections from this evil World, for beholding its Vanity and Incertainty, which can promise not a Moment's Enjoyment of its Pleasures and Gratifications; it is the Season of particular

Devotion, Address, and Supplication to the God of Life and Death, that, if he shall please to remove us from this World, his redeeming Mercy may be extended to us, that our Sins may be *washed away in the Blood of the Lamb*, and our Pardon *sealed in Heaven* before we leave this earthly abode.

O let us not continue in spiritual Sloth, and Omission to the *last*, as we have done all the *former Days* of our Lives, but humbly implore the Justification of the Gospel, and, in the prevailing Intreaty of the humble Publican, desire God *to be merciful to us, who are Sinners*. Let us be careful not to die in any Malice, or Unforgiveness, but let us shew that Mercy to our fellow Creatures, which we are desiring at the Hand of God, and make what Restitution we are able for all Injuries, and do all the Justice in our Power. Let us endeavour to clear our Consciences, that, *whether we live, we may live unto the Lord; or whether we die, we may die unto the Lord; so that living or dying we may be the Lord's*; that he may take us under his merciful Protection and Defence, for the Remainder of our appointed Time, and then for ever to live in Glory.

Upon the Whole, let spiritual Advice and Contemplation, the Medicines for the Soul, be joined to those for the Body; and I am persuaded, all serious Christians will think it highly necessary to endeavour to secure the *one*, in case it should be out of the Power of human

human Learning and Ability to restore and cure the other; in case a greater Power and Wisdom should interfere, and render all the Force of Physick insignificant and unavailing.

It is for this End I have compiled the following Devotions and Offices for the Sick, may the great God, who *killeth*, and *maketh alive*, who *woundeth*, and *can heal*, give his Blessing to them, that they may promote the present and everlasting Peace and Comfort of the diseased and infirm Part of Mankind, thro' the Merits and Satisfaction of that blessed and adorable Saviour, who was *Eyes* to the *Blind*, *Feet* to the *Lame*, and *went about doing Good*.

*Acts of Humiliation, Meditations, and Prayers,
to be used every Day, in a bad State of
Health.*

Acts of Humiliation.

O LORD, of whom can I seek Succour but of thee, who for my Sins art justly displeased.

O leave me not, nor forsake me, O Lord most holy, O God most mighty; O holy, and merciful Saviour, suffer us not for any bitter Pains of Death to fall from thee. Thou knowest, Lord, the Secrets of my Heart,
shut

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shut not thy merciful Ears to my Prayer for Pardon and Forgiveness.

Father I have sinned against Heaven, and before thee, and am no more worthy to be called thy Son; but, as a Father pitieth his own Children, even so art thou merciful to those that fear thee: O let me experience thy paternal Affection in these my Pains and Afflictions, nor in the Time of my Trouble hide thy Face from me.

I have nothing to plead in my Excuse, but thy Sufferings, O blessed Lord; and thy redeeming Grace is sufficient for me; O do thou answer for me, my Saviour, and my God.

Flesh and Blood cannot inherit the Kingdom of God, nothing polluted can enter those pure Regions; I am all Pollution, my Righteousness is as filthy Rags; O save me, for thy Son's Righteousness.

The waters are come in, O Lord, even unto my Soul. O let thy gracious Spirit *move* upon *them*, and make them to me that Pool, which, when thy Angel troubled, cured all Diseases and Infirmities.

Thou art, O blessed Saviour, the Resurrection, and the Life; if thou wilt, thou canst make we whole.

My Flesh and my Heart faileth, but God is the Strength of my Heart, and my Portion for ever.

O spare me a little, that I may recover my Strength, before I go hence, and am no more

more seen. What Pains can last, if God pleases to heal?

Let God, and not Man, be my Dependence; and let my Eyes be lifted up to the Hills, from whence cometh our Help, O thou Father of Mercies give me Strength and Health again to serve, and glorify thee, and take that Hand off which presseth me fore.

O Lord, remove my Pains, as it shall seem to thee expedient for me; disperse the Cloud that is gathering over me; and, if it be thy blessed Will, let me wait my appointed Time in Health, and Ease of Body and Mind, till I am called to my last and great Journey; and then grant, O Lord, it may be to *follow the Lamb whithersoever he goeth*; to whom, with thee, and the Holy Ghost, be all Worship and Glory. *Amen.*

M E D I T A T I O N S.

LORD, what is Man! Man is like a Thing of Nought, his Time passeth away like a Shadow.

It was Sin that produced Sickness, Sorrow, and Infirmity; how can I love the fatal Origin of all Trouble and Adversity? O give me, Lord, Repentance, and an Abhorrence of all Evil.

The Life of Man is short, and full of Misery; but the future State revealed to us in the Gospel is eternal, and full of Glory.

Here

Here we are troubled; hereafter no Tears, Sickness, nor Affliction will be known. How should we, that are *Christians*, contemplate on the Happiness of the *one State*, whilst we endure the Pains and Troubles of the *other*.

C O L L E C T.

O LORD, look down from Heaven, behold, visit, and relieve me thy unworthy Servant; look upon me with the Eyes of thy Mercy, give me Comfort, and sure Confidence in thee, defend me from the Danger of the Enemy, and keep me in perpetual Peace and Safety, thro' *Jesus Christ*, our Lord. *Amen.*

A Prayer for a Sick Person in the Beginning of Illness.

O HOLY, just, and gracious Majesty of Heaven, the great God of Love and Compassion, who dost not afflict willingly, but chastenest Man for Sin, that he may see his Errors, and be saved. Help me, O Lord, to humble myself under thy mighty Hand, to attribute my Sufferings to thy divine Justice, and unfeignedly to thank thee for thy fatherly Correction; acknowledging even under thy severest Punishments, that thou, O Lord, *art righteous in all thy Ways*, and *just in all thy Judgments.* I

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I acknowledge, with all Humility and Praise of thy glorious Name, that the least Mercy we receive is infinitely beyond our Deserts; and that the greatest Calamity we can suffer is far less than our Sins, which have long ago called for Vengeance and Judgment: O sanctify this Affliction to me, give me a firm and unshaken Faith in thy Promises, and in all the Articles of thy holy Religion; a *Sorrow* for Sin never to be repented of, and such a thorough Hatred of my Vices, as never to be reconciled to them, or any more to be guilty of them. So that neither Presumption nor Despair may hurry me into any Extreme of Error or Misery. Let thy holy Spirit bring all Things to my Remembrance, which I have at any Time been taught from thy holy Word and Ordinances; that I may ever Hope and Trust in thee.

Keep me, O Lord, from a wounded Spirit, from a slavish Fear of Death, and on the other Hand from a careless Stupidity in Dissolution. *Deliver me from all Evil and Mischief, from Sin, from the Crafts and Assaults of the Devil, from thy Wrath, and from everlasting Damnation.*

O thou Preserver of Men, *dispose* of me as thou shalt think fit in thy *godly Wisdom*, as may be most for thy Glory and my great and eternal Interest. Enable me to resign myself freely and chearfully to thy divine Pleasure. If it shall be thy gracious Will, give a healing

ing Quality to the Medicines that shall be given me, and thy Blessing to the Means that shall be used for my Recovery; but if thou shalt please to increase my Distemper to such an Height, as that the *outward Man* shall perish, grant, that *I may die the Death of the Righteous*, and that the *inward Man* may be renewed more and more, so that the *Affliction, which is but for a Moment*, may work out for me an exceeding and eternal Weight of Glory, through Jesus Christ, my blessed Lord and merciful Saviour and Redeemer. *Amen.*

Another Prayer for a sick Person when first taken.

O ETERNAL and most gracious God, *who dost correct those whom thou dost love and chastise, every one whom thou dost receive*, have Mercy upon me thy unworthy Servant, now taken with great Pain and Disorder of Body, and without any Hope of Ease but from thy providential Grace and wonted Favour to the Work of thy Hands.

Be intreated, O God of Love and Compassion, to *say unto my Soul, I am thy Salvation*, and deliver me from all the sad Effect and Consequences of Sicknes, by a speedy and merciful Restitution of my Health, and Strength of Mind and Body.

To

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To this End, O Lord, bless and direct all the outward Means and Methods, which may be taken for my Recovery; and, as thou hast been pleased to create such Variety of *Herbs* and *Drugs for the Use of Man*, give those, which at this Time shall be applied to my Distemper, such a medicinal and healing Quality, as may render them effectual to my Service and Recovery.

And grant, O blessed Lord God, that, if it shall be thy Will to restore me to my former Health, I may amend from this Experience of thy Power and Displeasure against Sin; and that I may lead the Residue of my Life piously and comfortably, in a constant Attention to my Duty, both as a Christian and Member of Society; that I may live for the future to thy Glory, and the Benefit of those to whom I belong, making a proper Use, and due Improvement of this and all other thy Blessings and Favours. All which I humbly beg for the Sake, and through the Merits of *Jesus Christ* my Lord and Saviour.
Amen.

Another Prayer for a sick Person as the Distemper increases.

O God, our Refuge and Strength, to whose Arms, as into the Arms of a most affectionate Parent, thy afflicted Creatures fly for Relief and Succour; extend thy paternal
Love

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Love and Favour unto me thy sinful and disobedient Servant, not worthy to be called thy Son, and now lying under great Weakness of Body. O Lord, let it be thy good Pleasure to preserve the Life that is now in thy Hands, and restore to me the Health with which thou hast formerly blessed me, so that, receiving it as it were *doubly* from thy Grace, I may be *doubly* diligent in thy Service for the Time to come.

Bless me, O Lord, with the natural Strength and Vigour, which this Disease has weakened and impaired.

But as it is only known to thy great Wisdom, whether I can be of any further Use to the World, promote thy Glory or the Welfare of my Family or Friends; as it may be better for me to be delivered from this mortal Body, and from *some Evil to come*, O teach me to resign myself to thy Will and Disposal, and be pleased to give me a sincere Faith, a true Repentance, and an ardent Devotion, to prepare for my Appearance in thy awful Presence.

O Lord, wash me from the Stains of corrupt Nature in the Blood of thy immaculate Lamb, and let his perfect Obedience be an Atonement and Satisfaction for my Sin and Rebellion. As thou hast removed me by this Disease from the Society of Mankind, let thy *ministering Angels* be my Guard and Comfort; and, if it shall please thee to remove me for ever from this Valley of Tears
and

and Misery, grant, that they may carry me to the peaceful Bosom of eternal Rest and Felicity.

O Lord, wean my Thoughts and Affections from this ensnaring and decoying World, and fill my Soul with the nourishing Hopes and Ideas of Glory and Immortality; give me Patience in the present Pains and Sufferings of this mortal Body, from a Sense that it is thy Pleasure, and that Resignation becomes a Christian.

Raise my Affections, O Lord, to the *Things* which are *eternal*, and remove them from the *Things* which are *seen*, and are temporal; that, if I am now to be *dissolved*, I may chearfully submit, and go out of this World *rejoicing in Hope*, that this diseased and *vile Body* will be *fashioned and made like unto Christ's glorious Body*; and that I shall be *with him*, which is *far better* than the most prosperous Circumstance of this transitory State. Grant this, O Lord, for his Sake, my adorable Saviour and Mediator. *Amen.*

Another Prayer for a sick Person in great Danger of Death.

O ALMIGHTY and most merciful Father, eternal and everlasting God, look with thy wonted Favour upon me thy afflicted Servant, * *whose Sighs are many, and whose Heart*

* Lamen. i. 5.

Heart is faint, by reason of the Sickneſs which preſſeth me fore.

O Lord, without thy interpoſing Help and Deliverance, I ſhall ſoon be *deprived of the Reſidue of my Years*, and ſent to the Gates of the Grave, where *I ſhall not ſee thee, even thee*, O Lord, in the Land of the Living, nor behold Man any more with the Inhabitants of the World; have Mercy on me, O Lord, according to thy loving Kindneſs, and forgive me thoſe Offences which are the fatal Cauſes of all Sickneſs and Sorrow.

I acknowledge my *Transgreſſions*, and my *Sin is ever before me*. I have done that which is *Evil in thy Sight*, and neglected my Duty to thee, O Lord with whom are the *Iſſues of Life and Death*; what do I deſerve but immediate Deſtruction? the *Cutting-off of my Days*, and that *mine Age ſhould depart and be removed from me, as a Shepherd's Tent*; but, O bleſſed Lord, in Love to my Soul, deliver it (if it be thy Pleaſure) from the Pit of Corruption, and caſt my Sins behind thee.

I have much to do in the great *Work of my Salvation*; and the Grave cannot praise thee, Death cannot celebrate thee, and they that go down into the Pit cannot hope for thy Truth. O be ready to ſave me, that I may glorify thee by a reformed Life and Converſation, and ſing my Songs of Praise in the Houſe of the Lord.

O let me now find ſuch Grace in thy Sight, and correct me but with Judgment, not in
thine

thine Anger; lest thou bring me to nothing. Let the comfortable Voice of Joy and Health be again in my Dwelling, and do thou, O Lord, make me a clean Heart, and renew a right Spirit within me.

But, O Lord, *not my Will but thine be done*; if thou shalt now think it proper to bring my Life to an End, grant I may receive thy Sentence of Departure without any secret Murmuring or Complaint, and commit my Soul unto thee as into the Hands of a faithful Creator and Redeemer. Grant, that all my Pains and Sufferings may for ever end, that I may join the blessed Spirits of just Men made perfect, and, after the many Troubles which I have gone through in this Valley of Tears, the Pains of Sickness which I now suffer, and the Agonies of Death which are still to come, I may enjoy everlasting Rest and Repose in thy heavenly Kingdom.

O suffer not the bitter Pains of eternal Death to fall from thee, but, if thou art pleased to take me hence, take me to thy Mercy.

O hear my Supplication, and, in the compassionate Words of thy blessed Son for his Enemies, O Father, *forgive me my Sins, who knew not what I did.* O let me be with my blessed Saviour in Paradise, behold his Face in Glory, who so loved as to suffer for me here on Earth. O leave me not comfortless in my last Hours, and let not the Enemy have Advantage over me.

Give

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Give thy Blessing to those who, without it, will feel my Loss in their Support and Maintenance; let thy Providence watch over them, and be their Shield from the Darts of the Wicked; let not my weeping Friends and Survivors be *sorry for me as Men without Hope*; but grant, O Lord, that I may continue firm and unshaken to my last Hour, and then die in the *Faith, Communion, and Love* of my dear and adorable Redeemer, and receive the happy Fate of those *that sleep in Jesus*; to whom with thee, O Father, and the Divine Spirit be all Glory and Dominion, World without End. *Amen.*

Consolations and Instructions to be given in the Visitation the Sick.

DEARLY beloved Brother (or Sister) as it has pleased Almighty God to afflict you with this Illness, it highly becomes you so to behave under *his Hand*, that it may turn to your Profit, and *work out for you an exceeding and eternal Weight of Glory.*

The Sick-bed may be made much softer and easier by proper and pious Reflections, and, as the *outward Man* decayeth, by the Grace of God (for which we should earnestly pray in such a calamitous Circumstance) we may be so strengthened in the *inner Man*, as to bear this Chastisement of our heavenly Father, not only with Patience and Submission,

sion, but with Chearfulness and Christian Courage and Resolution.

The holy Apostles of our blessed Lord, and all others who have drank of his bitter Cup, were in the same Nature as we are, and as much affected with the Acuteness of Pain. So that it cannot be supposed, that the Strokes and Scourges of Persecution, and the Tortures of Martyrdom, were not felt by those primitive and Christian Heroes; but they had a Faith, which so overcame the tender and yielding Passions of human Nature, that, happy in the Thoughts of their Fidelity to their great Master, whilst others meanly shrunk from their Duty, and left the Cause in which they had engaged, in the Field of Battle, they could fight courageously under the Banner of the Captain of their Salvation; and *with the Joy that was set before them*, the Prize to be distributed after running the painful Race, received their Sufferings with Bravery, and Resignation; with that inward Transport and Satisfaction, which more than counter-balanced their bodily and momentary Sufferings.

Sickness is a Subject of Contemplation on the divine Power over those Creatures who take such Liberties with their Maker: It is upon a Sick-bed that we see our Frailty and Infirmary, what poor, weak, and helpless Wretches we are, when God is pleased to lay his Hand upon us. *Lord, what is Man!* (should be the Reflection of the Sick-chamber)
that

that he should dare to offend and sin against so powerful a Being, with whom are the Issues of Life and Death; who killeth and maketh alive: who woundeth and can heal.

And if such Reflections should produce a godly Sorrow for Sin, a sincere and hearty Repentance; the God of all Mercies, who sees how we humble ourselves, will sanctify the Affliction to us, and make it instrumental to our greatest Advantage. As all *Things are naked and open to the Eyes of him with whom we have to do*, as he saw those open or secret Faults, which perhaps occasioned this Correction, so his Ears are open to our Prayers for Mercy, and his Eyes to the becoming Tears of Repentance; a broken and a contrite Heart are the Sacrifices of a sick Christian, which he will not despise; nor *will he suffer such to be tempted above what they are able, but will with the Temptation make some Way to escape, that they may be able to bear it.*

Let us therefore seriously examine ourselves upon a Sick-bed, whether we perform our Parts towards procuring the Help and Mercy we implore. We know that when we correct our Children for Faults, we continue the Strokes till Pardon is asked, and the Offence acknowledged; all the Intreaties of a proud and stubborn Nature are unavailing; those who see not their Errors, or will not bend the stubborn Knee, the God of Justice, as well as Mercy, will not regard. True Penitents

Penitents and Converts he will *place* amongst his *jewels*, and to those whom he has *polished* by *cutting*, and brought from their Roughness, and Unfitness for his *Crown of Righteousness* by the proper and necessary Discipline of Affliction, he will give the Inheritance of his paternal Affection; and as they have bore his fatherly Correction, he will for ever remove them from all Pain and Trouble.

Who, that compares present Things with eternal, the Promises of the Gospel with the Pleasures of this World, the *Treasure in Heaven*, which Moth and Rust cannot corrupt, nor Thieves break through and steal, *with that* which is subject to all these Accidents, can a Moment debate, whether it is not better to *take up our Lord's Cross and follow him to everlasting Glory*, than to look back at its Weight, to tremble at its Nails and unpleasing Aspect, and so refuse to bear it, and lose the Felicity and eternal Consolation of those in whom our blessed Saviour's *Sufferings* abound?

Raise up then your Affections to Things above, and, with a strong and lively Faith in your Redeemer's Merits, put your Hopes and Confidence in him, and the Change must be for the better, whether it shall please God to restore you to your former Health, or remove you now from all Pain and Uneasiness. To his heavenly Mansions of Rest and everlasting Peace.

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Whether Life or Death are decreed, if this Affliction becomes thus sanctified, and you thus wisely know *the Time of your Visitation*, Happiness is the certain Consequence. Be not then afflicted nor cast down in your Illness; let *him* be sorry and dispirited that is *without Hope*; if you believe in Christ, in him that has died to save you; on *that Rock of your Defence* you may safely rest, though the Sea rages horribly, and its Waves are swelling and impetuous; if *Diseases*, like other powerful Enemies, *kill this Body*, there is *no more that they can do*, and God can stop them from going so far.

Let your Fear then, and your Hopes be in him, who has the Salvation and Destruction of both Body and Soul in his Power, and will order every Thing for the best to those that *call on him faithfully*; and be persuaded to leave the Event to his wise and good Providence.

Though the Hand of God, which has brought you from Health to this Bed of Sickness, should lead you from hence to the Grave, that *House appointed for all Living* fear not; he is still with you, he will not leave you, like your earthly Friends, to go in alone; but you will still find the Hand of your loving and heavenly Father, leading your Soul to Bliss and joyful Repose.

Receive therefore, as an Act of Mercy and Kindness, this Chastisement of God; humble yourself under his mighty Hand, consider

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your Ways, confess your Faults to him, and, with a true Concern that you have offended so good, as well as powerful a Being, implore his Help and Mercy. Lift up your Heart to him, flatter not yourself with any fancied Righteousness, nor strive to lessen or diminish your Faults in his Sight, from whom no Secrets are hid.

Be stedfast in the Faith without wavering, nothing doubting, but that Christ *is the Author of eternal Salvation to all that obey him.* If we confess our Sins, he is faithful, and *just, to forgive us our Sins,* his Blood is able to *cleanse us from all Unrighteousness;* and, if we have sinned, *we have an Advocate with the Father, Jesus Christ the Righteous.* This is the Christian's Hope that maketh not ashamed; and to die in such Belief, such Christian Confidence, in the Merits and Love of your Redeemer, will be to depart this World, as the diseased Person in the Gospel went from his Presence, to whom he uttered these affectionate Words; *Go in Peace, thy Faith hath saved thee.*

Bear up, therefore, yourself manfully and courageously in this your Hour of Affliction. Know that your Redeemer liveth, and that he will stand at the latter Day upon the Earth; and though, after your Skin, Worms destroy this Body, yet in your Flesh will you see God. *Be patient in this your Tribulation, rejoicing in Hope,* and saying with Job, *Though he slay me, yet will I trust in him.*

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Hear his Voice, who, in his Gospel, calls the *Weary* and *Heavy-laden* unto him; commit yourself unto his Care and Mercy, who has been dead, and now liveth, who will receive you to himself; and, if *you are faithful unto Death, will give you a Crown of Life.*

Our Father, &c.

O Saviour of the World, who, by his Cross, and precious Blood, has redeemed you, save you, and help you, we humbly beseech thee, O Lord.

And may the Peace of God, which passeth all Understanding, keep us all in the Knowledge and Love of God, and of his Son *Jesus Christ*, our Lord! And the Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be with us all evermore.

A Prayer for a sick Person, where there is little Hope of Recovery.

WE humbly beseech thee, O Lord, mercifully to look upon this thy Servant, and to abate, if it be thy blessed Will, his sore Disease, granting him his former Health, and a long Continuance among us; but, forasmuch as without thy gracious Help and Interposition, he *must die, and not live*, give him Grace, O Lord, to submit and resign himself to thy Pleasure, and through the Merit of those Pains, which thy blessed

Son hath suffered for us all, forgive him his Sins, and let *his Pardon be sealed in Heaven, before he goes hence, and be no more seen.*

O Lord, increase his Faith, and, if the Hour of his Departure should be near approaching, grant that, from this *Valley of Tears*, he may come to thy Paradise of eternal Glory, where there is neither Pain nor Sorrow. Give him, O Lord, a Sense of himself, and what is the *Hope of his high Calling*, and the Greatness of thy Mercy in *Christ Jesus*. Give him *spiritual* Strength in his *bodily* Weakness, and defend him from all the evil Suggestions and Temptations of his great Enemy.

Give thy holy Angels Charge over him, comfort him in the *Hour of Death*, and save and deliver him in the *Day of Judgment*; O Lord, wean his Thoughts and Affections from this vain World, and assist him with thy Grace to approve, and make Choice of what thou shalt judge most proper for him; that, if thou shouldst spare him, he may live to thy Glory, or, if thou takest him away from the Sons of Men, that he may *be with Christ, which is far better.*

Whenever the Time of his Dissolution draweth nigh, the Hour when thou shalt determine to remove him hence, give him Faith cheerfully to render up his Soul into thy Hands, and then receive him to thy everlasting Rest. Grant, that his *last* may be his *happiest Hour* of Life, his *last Words*,

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his *best* Words, and his *last* his *best* Thoughts, that when the Sight of his Eyes, those Lamps of Life, shall be extinguished, and his Tongue shall falter, and be no longer able to call upon thee, he may, with an Eye of Faith, behold his approaching Glory, and, with St. *Stephen*, the Heavens opened, and *Jesus* standing at thy Right-hand to receive him.

Let his happy End be such a Lesson to us, that we may desire to *die* such *Death of the Righteous*, and that our *latter End* may be like his. Let the Grace, O our Lord *Jesus Christ*, and the Love of the God, and Fellowship, and Consolation, of the blessed Spirit, be with him, and with us all for evermore. *Amen.*

A Prayer for a sick Person in the Agonies and Extremity of Death.

O LORD, and merciful Father, our only Refuge and Resort in Time of Trouble, and Affliction, lift up the *Light of thy Countenance* upon thy Servant, now coming to appear in thy Presence. Wash away his Sins in the Blood of thy immaculate Lamb, that they may not come in Judgment against him; let not the Soul be lost, that *has been bought with such a Price*, but pardon all his Neglects and Omissions, and give him such
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an invincible Faith in thy heavenly Promises, as may support him in this his last and great Combat.

If thy Justice makes him tremble, let thy Mercy, O Lord, comfort him; and, if his *Flesh* and his *Heart faileth*, be thou the Strength of his Heart, and his *Portion for ever*. O Lord, forsake him not in this bitter Conflict, strengthen him in his last Moments, and receive his *departing Spirit* into thy Hands, who gave it. O Lord, he is the Sheep of thy Pasture, number him with thine Elect, that he may dwell in the celestial Abode of the *Spirits of just Men made perfect*. Grant, O Lord, that what *he has seen through a Glass darkly*, he may now behold *Face to Face*, thy glorious Majesty in all the Lustre of divine Perfection, through *Jesus Christ* his blessed Lord and Saviour. *Amen.*

Another recommendatory Prayer at the Time of Departure.

O BLESSED Lord, who art full of Compassion, and infinite in Mercy to the Children of Men; have Pity upon this thy expiring Servant, who is now struggling in the Agonies of Death, and destitute of all Comfort, but what derives from thy Grace and supernatural Assistance.

Hear, O Lord, his dying Groans for the past Errors of his Life, and let the Sighs of his departing Soul reach thy Mercy-seat; if his Heart condemn him, let thy dear Son's Righteousness be his Justification, and, in the Terror and Disquietude of Death, let thy *Heaven open to all Believers*, be his Support and Consolation.

Endue him, O Lord, with Patience in this great Trial of Nature, and repair, by thy divine Grace, the Breaches which have been made by his great Adversary, and by his own Weakness and Infirmary.

Grant, that his Soul may depart from its Body, satisfied in thy Promises, that, *without Spot, and blameless*, it may be presented unto thee, the Father of Spirits, and enjoy an eternal Tranquility.

O Lord, who livest and reignest eternally in Heaven, and orderest Man to the Dust, from which thou hast formed us: Raise him, O Lord, by Virtue of thy Son's Resurrection and Victory over the Grave; and, through his Merits, forgive him that Sin, which is the Sting of Death. As he has borne the *Image of the earthly*, let him *bear the Image of the heavenly*; and now, that his *Change is come*, let it be from Corruption and Infirmary to eternal Health and Felicity; that, dying in the Lord, he may rest from all his Labours, and his *good Works follow him*. And to us, that survive this Instance of Mortality, give thy Grace to imitate his Virtue,
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and to avoid what we have seen amiss in him, *for who is there that sinneth not?*

O Lord, prepare us to follow him, thro' this gloomy Passage of Death, to that glorious *Life* and *Immortality* brought to *light* by his *Gospel*, who was the *Way*, the *Truth*, and the *Life*; and in whose most holy Steps to tread in this World, will be to wear his Crown of Righteousness in the other; which, O merciful God, grant, may be the happy Fate of our departing Brother, and of every one here present, through the Satisfaction of the same blessed and adorable Person, *Jesus Christ*, our Redeemer, Mediator and Advocate. *Amen.*

A Prayer for a sick Child.

O God, our Father, who art in Heaven, we desire earnestly to humble ourselves for all our Mis-doings, beseeching thee *not to mark what we have done amiss*, but with Mercy to look upon us, and to help and succour this innocent Child, in, and through the Merits of that *Lamb of God*, which taketh away the Sins of the World.

Let not, O Lord, our manifold Sins and Transgressions separate, at this Time, *between us and our God*, nor, by reason of our Iniquities, do thou *bide thy Face from us*;

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but, be reconciled to us, who turn to thee in Weeping, Supplication, and Prayer.

And, O Lord, teach us to possess our Souls in Patience and Contentment with thy Providence.

Let us not only submit with Fear and Reverence, and acquiesce with Meekness and dutiful Submission; but even to rejoice that we are accounted worthy, first to *have*, and then chearfully to *part* with any Thing at thy Will, and by the Order of so great a God, and gracious a Father. Such, O Lord, is our natural and affectionate Regard to this poor weak Infant, now struggling with Pain and Sickness, that we cannot help the secret Wishes and Longings of our Hearts, that thou wouldst heal and preserve it; and we humbly hope for thy Pardon and Forgiveness, if we repeat our earnest Supplications, that thou wilt be graciously pleased to ease, or release this afflicted Child, that we may glorify thy Name in either Dispensation.

In its Behalf, O Lord, we fly to thee for Succour, humbly praying, that thou wilt so bless the Means that are, or shall be used for its Recovery, that, if it be thy Will, they may be speedily effectual to the desired End, that this Child may recover; and grow up in Piety and Virtue, as in Age and Stature, be in Favour with God and Man, and a Comfort to all its Friends and Relations.

Thou only knowest the present Sorrows of its young and tender Heart in these Pains
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and Agonies; O do thou support and strengthen it, and lay no more upon it than it is able to bear. For the Sake of thy dear Son, who cured that dumb Man in the Gospel, whose *moving* Addresses to thee were his *Disability* to utter them; be merciful, we beseech thee, to this sick Child, which cannot express its Malady, nor describe Symptoms, in order to its Remedy.

Grant, O Lord, if thou shalt please to spare it to its Friends and Relations, that they may bring it up in thy *Nurture and Admonition*, bestow good and religious Education upon it, and instruct it in thy *Ways* by pious Counsels and Examples; and, on the other Hand, if thou shalt not be pleased to let this tender Thread of Life be spun out to any further Length, be not angry with us for ever, but continue, and increase all thy other Blessings to us, as our Health, our Friends, and Liberty * (*the other Child, or Children which remain*) and all the Necessaries and Comforts of Life; and, above all, give us thy Grace and heavenly Benediction, that we may make a proper Use of all thy Dispensations; that they may be sanctified to us, and that, after this Life, we may meet this dear and innocent Infant, and all the *Elect of God*, in the Mansions of everlasting Bliss.

All this we humbly beg in his Name, and through his Mediation, who was pleased to

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* This to be said, if there are more Children.

shew an affectionate Concern for Children, *to embrace them in his Arms, lay his Hands upon them, and bless them,* our Lord *Jesus Christ.*
Amen.

A Prayer for an only Child dangerously ill.

O BLESSED Lord God, whose dearly beloved Son did take Compassion upon the disconsolate Widow in the Gospel, and restore to her longing Arms her Child, and only Joy and Comfort in this earthly Abode; we implore thy Pity and Help to this Child, now lying under thy Hand. O Lord, look upon him, not as a Child of *Adam*, born in Sin, and conceived in Iniquity, but as a Child of thy Love in *Christ Jesus*, and whom thou hast honoured with the Seal of thy Adoption in Baptism.

He cannot utter his Sorrows, nor present his Prayers to thee for Mercy, O hear those which we offer up in his Behalf; and let the Groans of tender Infancy, the Sighs of Innocence, at this Time, prevail with thy merciful Nature and Disposition to restore him to us. Thou, O Lord, hast taken Children into thy Adoption and Grace, thou art pleased to be their Father, vouchsafe now to be the healing Physician of this afflicted Infant, this only Child of our Bosom, in whom all our temporal Hopes and Expectations are placed,

placed, and from whom we labour with Pleasure and Satisfaction.

But, O Lord, our Affections may be sinful in this respect, our Love and Fondness may exceed their proper Limits; if so, O Lord, *thy Will be done*; thou *gavest* us this Blessing, and hast a Right to *take it away*, O teach us in all Circumstances to praise thy holy Name.

If it please thee to continue to us this Favour of thy gracious Providence, grant, that he may serve and glorify thee in the whole Course of his Life; let him grow in Grace, and enlighten him with thy Holy Spirit, that he may be a Vessel of Honour unto thee, and a Credit to thy Church, and holy Religion; that thy Name may not be blasphemed by him, nor we suffer Shame and Reproach from that Life which we have humbly implored at thy Hands.

How adorable is thy Wisdom, in removing many of thy Creatures from the Evils and Troubles of Life! and, if it shall be thy Pleasure to deal thus with this Infant, to deliver him from the Temptations of the Enemy, from the Contagion of ill Example, from the many Dangers and Misfortunes to which we are exposed in this miserable Life, and to give him an early Possession of celestial Happiness with thy holy Angels, give us Grace to resign without murmuring, and teach us Submission and Patience to this, and all the Acts of thy wise and merciful
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Providence ; to glorify thee for his Recovery ; or to bless thee if thou shalt take him hence ; beseeching thee to receive him into those heavenly Habitations, where the Souls of them that die in the Lord enjoy perpetual Rest and Happiness. Grant this, O Lord, for his Sake, our Lord *Jesus Christ*, who liveth and reigneth with thee, and the Holy Ghost, one only and true God, World without End. *Amen.*

Proper Meditations for a sick Person in a desperate Disease, and given over by his Physicians.

I *AM the Resurrection and the Life*, saith my Lord and dear Redeemer, *he that believeth in me though he were dead, yet shall he live.* What Pains and Sufferings did he, the mighty Lord and great Saviour of the World, endure, before he entered into his Glory ? And, though our weak Nature shrinks at *suffering* with him, how greatly must the Christian Soul rejoice at being glorified with him.

Though my Distemper is not within the Reach of Physic, yet it is within the Reach of his infinite Mercy and Power, who killeth, and maketh alive, who woundeth, and can heal. Be still, my Soul, and *know that it is God*, and let him do what seemeth him good ; if he pleases to take us to himself, what Right have

PRAYERS *for the SICK.* 275

have we to murmur or complain? Did he not give us Life? Shall he not at his Pleasure resume it? Shall we have *received* his Favour and Preservation so long, and *shall we not receive* his afflictive Dispensations?

What am I, that God must not lay his Hand upon me? Can I boast of more Righteousness than many whom he is pleased to afflict? What Patience, what Resignation, becomes us under the Almighty Power of Heaven!

Let me not, O Lord, continue riveted to this vain World, for thou hast shewed me *the Path of Life*; in this World *we must have Tribulation*, If I am raised from this Illness, I must know more Sorrow and Vexation; but *in thy Presence is Fullness of Joy, and at thy Right-hand there are Pleasures for evermore*. Death will deliver the faithful Christian from all Dangers, Indispositions, and Difficulties, and put him in Possession of the Promises of God.

What do I leave? Treasure, where *Moth and Rust do corrupt*, where *Thieves break through and steal*; what shall I find? Treasure in Heaven liable to no such Accidents.

If I am poor in this World, am hated and despised of my *Neighbour*, or, if to live and support my Credit, I am forced *to rise up early, sit up late*, and eat the *Bread of Carefulness*, why do I hanker after Trouble and Fatigue? Is it not *far better* to be *dissolved*,
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and to be *with Christ*? There *the Wicked* will *cease from troubling*, and *the Weary* be at rest.

From the Moment of our Birth, our first Launch into Life, Eternity is the Port to which we are assigned, there we are to sail through many boisterous Waves, and in many Storms and Tempests; Can we be uneasy that our Voyage is made, that we are arrived at the *Haven where we would be*?

How many have gone before me? And presently all must follow. The Age, which we are so desirous of arriving to, will bring on Infirmities, impair our Faculties, render us contemptible and troublesome to those about us, and give us perhaps the Anxiety, the inexpressible Grief of seeing our Death unnaturally wished for, by those to whom, under God, we have given Life: If then it is his blessed Will to remove us, to take us into Glory, from *this* or any *other Evil to come*, is it any Unkindness? And should we not in all Circumstances, Death or Life, Prosperity or Adversity, bless with holy *Job* the *Name of the Lord*, who knows what is best for us.

How gracious is the Lord to me in this Visitation! I have neglected my Duty, committed many Sins, and have had many Inconveniences and Diversions from minding the *Things which belonged to my Peace*: God might have taken me away in a Moment, in that unhappy and unprepared State; but by a slow and lingering, though mortal Dis-

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ease, what Grace and Favour has he shewn unto me? to wean me from the World by Pains and Disorders; to draw my Affections to Heaven, by the Troubles and Sorrows of this Life; to prevent the Ruin of Death, in an unrepenting and unprepared State of Mind; to bring me to a Sense of my Errors, of the Vanity of Life, and, by leading me to Reflection and Repentance, to lead me to his Salvation.

Thus doth the Lord shew his Love to us in chastising us; when he closes our Eyes in Death, he, at the same Time, delivers them from *Tears*; and the Disease, which gradually makes the *Feet* cold and motionless, prevents them for ever *from falling*.

Death is the Road of human Nature to Immortality, the greatest and best Men have travelled through it; why should I fear the beaten Track? The same Earth which is to be my Sepulchre and Bed of Darkness, our *blessed Lord* himself and all his Apostles *have been laid in*. Though the Grave is to be the Prison of the Body, yet *I know that my Redeemer liveth*, that he shall raise it from Death, and that I shall dwell eternally with him, who is not the God of the Dead, but of the Living.

This being the State of the dying Christian, what have I to do in this Appearance of my approaching Dissolution, but to lift up my Eyes to God, and my Heart and Affections to Things above?

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Be thou my Help, O Lord, and I can fear nothing; do thou cover mine Iniquities in thy *Wounds*, and they will not be my Ruin. This Disease may destroy the Body, but thou wilt deliver the Souls of thy Servants, nor suffer the bitter Pains of eternal Death to fall upon them.

As the Labourer wishes for Evening and Rest, the Mariner for his Port, and the Woman in Travel for the Hour of her Deliverance, so *let my Soul long after thee, O Lord.*

A Prayer for a sick Friend.

O God of universal Love and Friendship, who commandest us to pray for, and assist each other, and hast declared, in thy holy Word, that the *Prayer of the Righteous availeth much*, forgive our Transgressions, and accept of our Repentance and Humiliation, that these our Petitions may be effectual with Regard to our sick Brother, (or Sister) in whose Behalf they are offered unto thee.

May it please thee, O Lord, to give him (or her) an Experience of thy healing Mercy, as well as afflicting Power; and, whilst thou art pleased to continue this Sickness, endue him (or her) with Patience and Firmness of Mind, under the Strokes of thy all-wise Providence. O thou, who dost never correct thy Children but for their Profit, for something which is offensive in thy Sight, and would,

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if not thus stopped and prevented, bring worse Evils and Misfortunes upon them, speak *the Word*, and *thy Servant shall be healed*; or else give him (or *her*) such Support under this Visitation, that he (or *she*) may chearfully wait thy Time and Pleasure; that, being submissive and resigned in Tribulation, joyful in Hope, and persevering in *his* Duty, *he* may silence all the Risings of perverse Nature, and subdue all *his* worldly Affections and Inclinations; that, in Sicknes, and in Health, in Life and in Death, *he* may yield up every Thought and Desire to thy good Pleasure, and be able to say on *his* Sick-bed, with our blessed Lord, when the bitter Cup was in his Hand, *Not as I will, but as thou wilt.* And, in waiting for this happy Release from Sin and Sorrow, give *him* a Faith which is strong and lively, which may overcome this World, and its seducing Arts and Temptations. Take *him* not away, O Lord, in thy Wrath, nor till *he* has *so fought the good Fight, and finished his Course*, that *he* may receive *thy Crown of Righteousness*; that, when separated from the Society of Men here on Earth, *he* may be gathered to the blessed Choir of Angels, and happy Spirits in Glory.

His Sins, O Lord, like ours, are undoubtedly great, and as they may have brought this Judgment upon him, so they may retard and hinder the usual Course of thy gracious Providence and Beneficence towards

wards *him*; but be intreated, O Lord, to give *him* true Repentance, to forgive *him* all *his* Sins, Negligences and Ignorances; that, washing away the Stains of *his* corrupt Nature, in the cleansing Blood of the immaculate Lamb once offered, *he* may be received to thy Mercy, and, from a *Sojourner* in this World, as all his *Fathers* were, be admitted a Citizen of the *New Jerusalem*. Grant, O Lord, that, from the *Bread of Affliction* and *Water of Affliction*, which this Valley of Tears abounds with, and is the Portion of the Sons of Men, *he may be satisfied with the Plenty of thy House, and drink of thy Pleasures as out of the Rivers.* And this we most humbly beg in the Name, and through the Merits of *Jesus Christ*, our Lord and Saviour. *Amen.*

Another Prayer for a sick Friend, very dangerously ill.

ALmighty and ever living God, whose Mercies are great, and Power infinite, regard the Supplications of thy sinful Servants, now prostrate before thee in this *House of Mourning*; we are unworthy to lift up our Eyes unto thee, and come far short of the Character of the Righteous, whose Prayers are declared in thy holy Word to be availing, and effectual to the End for which they are offered; but Works of Charity thou

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hast, O Lord, commanded, and been always pleased with, and in such Light we hope thou wilt regard our imperfect Prayers for thy Helps and Mercy to this thy Servant, now brought very low; and who must sink under the Hand of thy Divine Wrath to him as a Sinner, unless thou art pleased to look upon, and remember him with thy Mercy.

And to this End, do thou, O Lord, make him enter into an Examination of his Faults, and to conceive that Horror and Detestation of his Sins, which may produce a true Repentance: If thou art pleased to restore him, let this Chastisement be profitable unto him, let him learn from it to dread thy Power, to adore thy Mercy, and honour and serve thee all the Days of his Life

If thy Will is to take him out of this troublesome World, speak Peace, O Lord, to his Soul, and comfort him with the Assurance of thy heavenly Kingdom; and forasmuch as in all Appearance his Death is near, and the Hopes of his Recovery are but small, unless thou shalt graciously think fit to work a Change in his Favour; bear him up with thy comforting and holy Spirit in the melancholy Hour of Dissolution; that his Soul, being separated from the Body by Death, may come to thy Arms victorious, and, being delivered from the Captivity of Sin, may rejoice in *Possession*, as it hath in *Hope* of thy heavenly Promises; leaving for a while its
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fleshly Companion to the Earth it came from, but to be again rejoined to it, when raised from Death by Virtue of his Resurrection, who became the first Fruits of them that slept.

Do thou, O Lord, during the Time of his Continuance in this State of Nature, wean his Affections more and more from this vain World, and its trifling and empty Enjoyments; elevate his Thoughts and Desires to a better Place; and remove from his Mind that secret Love of the World and Wishes of Life, which will indispose him to receive, as he ought, thy Pleasure, and Order to *depart* from it.

Prepare his Heart to meet thy Providence with Chearfulness and Resignation, and, whether it be to live or die, teach him to bless thy holy Name: Let his Meditations and Attention be to spiritual Things; and, for the Sake of thy dear Son, who died to redeem him and all Mankind, when his great Change comes, let it be a Change of Trouble and Infirmary, for perfect Joy and eternal Ease and Freedom from all Pain and Sorrow.

Finally, O Lord, give a happy Increase to the Faith thou hast planted in the Mind of this our sick Brother, that it may be a Buckler to resist and quench all the fiery Darts of the Wicked; and, O Lord, make him persevere, to the last Moments of his Life, in Piety and Devotion, that he may depart with the joyful Hope of the Righteous in
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his Death, be an Example to all about him of Patience and Submission to thee his God, and an Instance of that Peace and Tranquility of Mind, which arise from the Comforts and Promises of thy Gospel.

These Things, with whatever else thou seest necessary for him, we humbly implore at thy Hand, through the prevailing Merits and Satisfaction of *Jesus Christ* our Lord. *Amen.*

PRAYERS

Under Various

TRoubles *and* Afflictions.

Passages of Holy Scripture leading to the Duty of Prayer in Affliction.

CALL upon me in the Time of Trouble and I will deliver thee, and thou shalt glorify me. Psal. l. 15.

Lo the Poor crieth, and the Lord beareth him, yea, and saveth him out of all his Trouble.

Psal. xxxiv.

He shall call upon me, and I will hear him, yea, I am with him in Trouble, I will deliver him, and bring him to Honour; with long Life will I satisfy him, and shew him my Salvation.

Psal. xci. 15. 16.

Before

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Before they call I will answer, and while they are yet speaking I will hear; and the Time shall come, that whosoever shall call on the Name of the Lord shall be saved. Joel. ii. 32.

Ask and ye shall receive, seek and ye shall find, knock and it shall be opened unto you. Matt. vii. 7.

If ye then being Evil, know how to give good Things to your Children, how much more shall your heavenly Father give good Things to them that ask him? Verse 11.

Verily, verily, I say unto you, whatsoever ye shall ask the Father in my Name, he shall give you. John xvi. 23.

Pray without ceasing. 1 Theff. v. 17.

Is any Man afflicted, let him pray. Jam. v. 13.

Confess your Faults one to another, and pray one for another, that ye may be healed; the effectual fervent Prayer of a righteous Man availeth much. Verse 16.

Phinehas stood up and prayed, and the Plague ceased. Psal. cvi. 30.

The Eyes of the Lord are over the Righteous, and his Ears are open to their Prayers. 1 Pet. iii. 12.

A Prayer for a Person in great Poverty.

O God, the Sovereign Lord and Disposer of thy Creatures, who puttest down one, and settest up another, let my Prayer enter into thy Presence, and incline thine Ear unto my Calling; have Mercy upon me, O Lord.

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Lord, for I am in Trouble ; and Poverty, with its Train of Miseries, is fallen upon me : *I am become a Reproof among all my Enemies, and especially among my Neighbours ; they of mine Acquaintance are afraid of me, and they that do see me without, convey themselves from me.*

But, O gracious Lord, with whom there is no Respect of Persons, to whom Riches are no Recommendation, nor Poverty disagreeable, support me in this Scene of Sorrow and Distress ; make me to bear the Contempt of the World with Christian Fortitude and Patience, that I may not *fret at the Prosperity of the Wicked, nor be envious against the Evil-doers.*

Thy Thoughts, O Lord, are not as Man's Thoughts. Thou madest thy blessed Son to *become poor for our Sakes*, and, though he was the Brightness of thy Glory, and the express Image of thy Person, had not where to lay his Head ; give me Grace to submit humbly to thy Providence, and to *know how to be abased* ; every where, and in all Things, let me be *instructed by thy Divine Spirit, both to be full, and to be hungry, to abound, and to suffer Need.* Give me Wisdom to consider that *we brought nothing into the World, neither may we carry any Thing out* ; that, as to the Honours and Grandeur of this Life, we shall all be one Day upon a Level, and the Rich in good Works will only be distinguished

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guished and rewarded in thy heavenly Kingdom.

Thou hast taught us, O Lord, by thy holy Apostle, that *Godliness with Contentment is great Gain*; grant that no Poverty or Want may ever tempt me to transgress thy just Commandments, and give me Grace, with thy afflicted Servant *Job*, to hold fast my Integrity, though I die. Grant, O Lord, that I may struggle with the Misfortunes thou art pleased to send upon me, without making any Shipwreck of my Faith, or my Conscience. O rather let the World, than my own Heart, reproach me; and let me preserve my Virtue from the Attacks and glittering Temptations of a corrupt Age.

If thou art not pleased to raise me up Friends to help me, yet preserve me, O Lord, from those Enemies of our Peace, who lie in wait to seduce and draw the Necessitous into Works of Iniquity. Preserve me from all weak Fears and Despondency, and let me wait patiently upon thee, who never failest them that seek and put their Trust in thee; shall we distrust thee for temporal Necessaries? Thy Hand is not shortened, but my Sins are increased; O forgive me the Offences, and give me a Sense and Repentance of my Fault by the Rod of thy Wrath; and then be pleased to remember me with thy wonted Mercy, and save me, that I perish not.

O Lord,

PRAYERS *in* AFFLICTIONS, 287

O Lord, subdue my Mind, not to covet a high Station, the Hurry and Noise of Grandeur, nor the Abundance of those Things which inflame the Passions and lift up the Heart of Man; but give me Humility to beg only of thy good Providence *the Food which is convenient for me.*

In the midst of my Wants I am not without many Blessings; be pleased, therefore, O Lord, to accept my Praises and Thanksgivings for the Mercy thou hast remembered in thy Judgments, for my Preservation from Sickness and Infirmary, which would have been a severe Addition to my Affliction. O let my Thankfulness for what I receive, always accompany my Prayers for what I stand in need of, and grant I may behave aright in thy favourable or afflictive Dispensations.

As thou hast not been pleased to give me Riches, so, Thanks be to thy holy Name, I am without the Temptations to those Vices which attend them, that Pride, and Haughtiness, that Love of the World, and Forgetfulness of thee, my God, with which a large Fortune is too often accompanied. Grant, therefore, O Lord, that the Want of temporal may be supplied with spiritual, and more lasting, and satisfactory Enjoyments; and let my Faith in thy heavenly Promises be firm, and not shaken by any Storm of Affliction.

O

Let

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Let me rejoice in the Hopes of thy comfortable Gospel, that I shall be one Day satisfied with the *Fulness of Joy* in thy divine Presence, and *drink of thy Pleasures as out of the Rivers*, Grant, O Lord, that in the glorious Place, where true Joys will abound, *my Heart may be always fixed*; and that, looking up to thy adorable Son, the Author and Finisher of our Faith, I may *run with Patience the Race which is set before me*; that I patiently may endure my Troubles, despising the worldly Shame of my poor Condition, and be finally placed with my suffering Lord at thy Right-hand, where there are Pleasures for evermore. All which I beg through the Merits of the same, thy Son, *Jesus Christ*, our Lord. *Amen.*

A Prayer to be said by a fatherless Child.

O BLESSED Lord God, who, in Favour to the afflicted Circumstance in which I now appear before thee, didst give an early Command to thy People *Israel*, not to *afflict any fatherless Child*; be intreated to hear my Prayer and Supplication, for the Help and Guidance of thy holy Spirit, in this my unhappy Loss of paternal Care and Instruction, as well as Support and Maintenance.

O Lord, there is in Youth an unhappy Proneness to Evil, but thy Word is a *Lantern unto our Feet*, and a *light unto our Paths*;
O give

PRAYERS *in* AFFLICTIONS, 289

O give me the Assistance of thy Grace to *rule myself after it*, and restrain me from the Practice of those *wicked Orphans*, who take Advantage from such a State of Affliction to walk rudely and disorderly; who, having unhappily lost the proper Yoke of Discipline, the Restrictions of a Parent, run into Vices and Debauchery, like unto *Horse and Mule, who have no Understanding*, and whose *Mouths must be kept with Bit and Bridle, lest they fall upon us*.

Take me, O Lord, under thy Protection; give me my daily Bread, the Things necessary for my bodily Support; but, above all, give me the spiritual Comforts of thy Religion, the Nourishment of the Soul, which, like the Body, has its Wants and Diseases. O Lord, let this Affliction teach me the Lesson of Humility and Obedience to thee, my heavenly Father; and, having no *earthly* one to resort to, or depend on, keep my Heart in thy Fear and Love; strengthen, and increase my Faith, give me Understanding to keep thy Commandments; and teach me the Way wherein I should go, that my Youth being instructed by thy Grace, the rest of my Life may answer such a good Beginning, and I may glorify thy Name for ever and ever; through *Jesus Christ*, our Lord. *Amen.*

A Prayer for a Widow left with Children in a low Circumstance.

O GOD, who art a Father of the Fatherless, and deffendest the Cause of the Widow; look down with thy wonted Kindness and Compassion upon me, and my *poor Orphans*, and let my Prayer enter into thine Ears, my King, and my God; be my Support and Defence in this my desolate and helpless Condition, and leave me not, neither forsake me, O God of my Salvation: thou knowest the Sorrows of my Heart, and my *Groaning is not hid from thee*; Trouble hath well nigh overwhelmed me, the Frailty of Nature is great, and my Sex is weak and defenceless; where can I seek for Succour but of thee, O Lord, who for my Sins art justly displeased.

Thy Mercies have been great, but my Transgressions have been many; I have not deserved the Blessing, which I have so long enjoyed; and my Returns of Gratitude and Praise have borne no Proportion to the Favours of thy Providence; but thou art rich in Mercy, thou knowest whereof I am made, and remembrest that I am but Dust. O Lord, forgive me; O Lord, hear me lift up the Light of thy Countenance upon me.

Thou hast taken from me the Friend I could safely trust; where there was the same Interest

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Interest, where there was *one Heart*, and *one Soul*: The Support and Maintenance of his Industry and Affection are lost to me, and my distressed Family, and we are seemingly left to seek *our Bread in desolate Places*; but, O Lord, increase my Faith and Confidence in thee; teach me Silence, and Submission to thy Will, and let me be *dumb, and open not my Mouth*; for it is *thy doing*. In *all this* give me thy Grace, that I *sin not*, nor let me *charge thee foolishly*, who hast thy *Way in every Storm and Whirlwind*, and canst *make all Things work together for Good to them that love thee*.

Though my Children have lost the Affection of an earthly tender Parent, *in thee* they have a God of infinite Power and Love for their *heavenly Father*; O take them, Lord, into thy Favour and Protection, and guide them with thy Grace, that they *run into no Sin*, nor *any Kind of Danger*. O teach them to *rule themselves after thy Word*, and assist them with thy Holy Spirit.

O Lord, accomplish thy Strength in my Weakness, and let not the Tranquility of my Mind, nor the Health of my Body be destroyed by this grievous and affecting Calamity; preserve me for the Sake of my poor fatherless Children, prosper my Endeavours, raise me up Friends, and hide not thy Face from me. Be pleased to measure thy Grace and Assistance according to my Necessities; and let thy afflicted Servant, who hopeth in thee,

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thee, perceive and experience that there is *Balm in Gilead*, grant that my Children may retain the Counsels given them by their deceased Father, and follow the Example of his Piety, and all those Virtues, which recommended him to the Favour and Esteem of Men, and for which we hope, and are persuaded, thou hast now rewarded him with everlasting Rest and Felicity.

Finally, O Lord, I beseech thee to give me such a Portion of thy Help in this Day of Adversity, that I may resign myself to thee till the Number of my Days of Trouble shall be accomplished, and I shall retire from this Valley of Tears; and then grant O Lord, that I may be conducted to that desirable State, where there will be no more Sorrows, no more Losses of Friends and Fortune, but where our Joys will be full, and we shall eternally praise thee in the blest Society of Angels and happy Spirits.

In that Hope *which maketh not ashamed*, and which is the *faithful and constant Companion* of the *Miserable*, O Lord, strengthen and comfort me, through his Merits who *was a Man of Sorrows, and acquainted with Grief* *Jesus Christ* the Righteous; to whom with thee and the Holy Ghost be all Glory, Praise and Dominion, now and ever. *Amen.*

Another

Another Prayer for a Widow, to be used instead of the former, according to the Variation of Circumstances.

O EVERLASTING and infinitely wise Governour of the World, who didst breathe into Man the breath of Life, and for his Sins order him again to that Dust from whence he was taken; hearken to the Prayer which I humbly offer unto thy divine Majesty, who am afflicted with the Death of a dear and indulgent Husband, and in him, the Loss of all my earthly Hopes and Expectations; administer thy divine Help and Comfort to me in this my disconsolate State of Widowhood, and let thy Holy Spirit conduct me in all Things.

I know, O Lord, that thy Judgments are right, and that, for the wisest and most merciful Ends and Purposes, thou causest us to be troubled; pardon the Lamentations of my weak and frail Nature, the Tears which stream from those Eyes which are the tender Sluices of this mortal Body to ease the Mind in its Agonies and Sorrows.

Preserve me from the Deceitfulness of the World, and from the Danger of the Enemy, that he may not triumph over, nor seduce me into any Folly or evil Action. Grant, O Lord, that I may live soberly, chastly, and piously in this my desolate and calamitous Circumstance, observing that Gravity which

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suits my Station, and that Godliness which will recommend me to thy Grace and Favour; that my Cry unto thee for Support and Counsel may be always heard on thy Mercy-seat, and procure for me the Blessings of thy gracious Providence, till I go the Way whence I shall not return, and where my departed Husband and Friends are gone before. O Lord, prepare me to follow *that I may die the Death of the Righteous*, and that my present Life being like theirs, my *latter End* may be so too; that the Hope of thy eternal Glory may be my Strength and Consolation in the melancholy Hour of Dissolution.

In this mournful Scene of Mortality, so particularly affecting to me, and the Cause of my present Woe and Anxiety, let me see the Incertainty of Life, and praise thee for the Notice and Regard thou hast *so long* shewed to us Creatures of yesterday, who are Things of nought, and whose Time passeth away as a Shadow. Teach me so to number my Days, that I may apply my Heart unto Wisdom, and that, following the Precepts of, I may enjoy the Light and Immortality brought to Light by thy Son's Gospel; that, *mourning* with my Saviour that *mourned* on Earth. I may *rejoice* with him, where he now *rejoiceth* at thy Right-hand in Glory. In whose prevailing Name I now humbly prostrate myself at thy Throne of Grace, and beseech thee to pardon what I have done or said amiss in the Course of my sinful Life, and to bless me

PRAYERS *in* AFFLICTIONS. 295

me in this World and to all Eternity.
Amen.

*A Prayer for a Widower, on the Death of a
most virtuous and excellent Wife.*

Made for the Use of a particular Friend.

O LORD, who, to them that seek thee faithfully in Trouble, art the God of all Mercies and Consolations, be pleased to support me with thy divine Aid in this affecting Scene of Mortality and Trouble.

In thy great Love and Favour to me, thy unworthy Servant, thou gavest me an affectionate Wife, a faithful Companion, and most agreeable Partner of my Joys and Sorrows; who increased the one to me by her Share thereof, and lessened the other by her generous and kind Sympathy, and by her Endeavours to comfort me under Afflictions and Disappointments.

Thou wert pleased O Lord, to enrich her with the Graces of thy holy Gospel, with an unfeigned Piety and Devotion to thee, and with a constant Affection to me and the rest of her fellow Creatures, to the *meanest* of whom she was affable and courteous. But, in Anger for my Sins, which have justly provoked thee, and in Recompence of her Virtues, thou hast separated her from me and from this World of Trouble, and united her to thyself in Glory and Immortality.

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Permit me, O Lord, to render unto Nature the soft Tribute of a holy and lawful Affection, the Tears which so great an Affliction, which so much departed Worth and Virtue call for; but grant that my Grief may be tempered with the Consideration of that Submission which is due to the Orders and Decrees of thy just Providence.

Let the Remainder of the Time which thou hast allotted for me in this Vale of Misery, be chiefly employed in preparing for my great Change. Give me sincere and hearty Repentance for the Errors of my past Life, and for any Misbehaviour which might give my dear deceased Wife any private Disquietude. *In many Things we offend all*, O pardon my natural Frailties and Corruptions, that I may not be for ever separated from her in everlasting Misery, but share the Felicity of her happy Spirit. Grant, O Lord, that I may shew a decent Respect to her Memory in all becoming and grateful Expressions of her virtuous Life and Deportment, and in that Religion which was her greatest Pleasure during her Continuance amongst us.

O Lord, hear my Supplications for thy divine Grace to prevent and follow me, that, in all my Thoughts, Words, and Actions, I may shew a dutiful Regard to thy divine Commands, and receive the great Reward annexed to Obedience: And this I beg through *Jesus Christ* our Lord. *Amen.*

A Prayer

A Prayer for Prisoners under Condemnation.

O THOU righteous and merciful Judge of all the World, look down from Heaven the Habitation of thy Glory, with an Eye of Pity and Compassion upon these miserable Sinners appointed shortly to die; supply the Want of a longer, by the Sincerity and Earnestness of a shorter Repentance, and let no vain Hopes deceive them, or divert their serious Preparations for Eternity.

Give them Grace, O Lord, to redeem their Time, by deep Researches and diligent Examinations of their past sinful Lives; give them due Contrition for their many and great Offences against thy divine Majesty, and for the Wrongs they have done to their Fellow-Creatures.

O Lord, let this temporal Death and Punishment, through the Merits of *Jesus Christ* thy Son, our Saviour, be sufficient to reconcile them to thyself; and though *justly* punished in the *Sight of Men*, yet, at the melancholy Hour of Execution, give them the divine Comfort of thy assisting Spirit, and let them depart with *Hopes full of Immortality*; O Lord, speak Peace to their Souls before they go hence, and are no more seen.

To

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To this End let them be open and just in their Confessions, and willing to do all the Justice in their Power to those they have injured. O let them not die with any Falsity in their Mouths, nor Stubbornness in their Hearts; but let them so improve the few Moments of their Lives, that they may attain everlasting Life and Felicity.

O Lord, encrease their Faith, confirm their Hope, and keep them from *Presumption* and *Despair*; accept their Tears, perfect their Repentance, and do thou, O Father of Mercies, forgive their Misdeeds, and receive them unto thyself; and let them look upon, and find Death, as a Messenger of thy Mercy, to transfer them from a sinful World to Bliss and Perfection.

If it be thy Will, give them an humble, rational, and well-grounded Assurance of Salvation, that they may die *easily*, and resign their Souls into the Hands of their most merciful Redeemer: That they and we may all at last meet in Glory with Robes *washed*, and *made white in the Blood of that Lamb*, who without Spot was slain to take away the Sins of the World. To him with thee O Father, and blessed Spirit, be ascribed all Praise and Honour, World without End. *Amen.*

A Prayer

*A Prayer for the Use of a condemned Malefactor,
just before his Execution.*

ALMIGHTY and most merciful God, who hast sent thy Son to die for Sinners, and to call even the chiefest and greatest of them to Repentance and Salvation, have Mercy upon the Soul of thy offending Creature, now prostrate at thy Throne of Grace, humbly confessing my Sins and Provocations of thy divine Wrath, and earnestly intreating thee to *remember me in thy heavenly kingdom.*

I am justly under Condemnation, and by the Laws, which I have offended, am appointed to die; O let the Merits of thy dear Son, who *did nothing amiss*, and yet *became obedient unto Death, even the shameful and ignominious Death of the Cross*, prevail in my Behalf. O Lord, give me unfeigned Repentance for my past enormous Crimes, *be merciful to me a Sinner*, and accept the Sacrifice of my *broken and contrite Heart*. O Lord, turn and look upon me with thy usual Grace and Mercy, that I may, with thy Apostle Peter, see the Goodness I have offended, the loving Master I have denied by my Actions, that, by *weeping bitterly* in this World, I may be pardoned, and admitted to those blissful Regions where *every Tear will be wiped from our Eyes.*

Let not, O Lord, the reproachful Manner of my Death, the Multitude of People which shall

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shall assemble to see me receive the fatal *Wages of Sin*, the bitter *Fruits of those Things whereof I am now ashamed*, discompose the necessary Steadiness and Tranquility of my Mind, nor interrupt me in the spiritual Business of my last Moments.

O Lord enable me christianly and heartily to forgive, and pray for all those who have prosecuted or been Witnesses against me, that have been or were supposed to be my Enemies; and let all my Anger be against my own Wickedness, that has brought me to this sad Condition.

As thou hast declared in thy holy Word, that *he that hideth his Sins shall not prosper, but whosoever confesseth and forsaketh them shall have Mercy*; let me not presume upon any Account to go out of this World with any Equivocation or other Falshood in my Tongue or in my Heart; let me with *Achan* glorify God at the Hour of Death, by an Acknowledgement and Confession of the Truth; that Justice may be revered, the World satisfied, and my own Soul saved in the Day of the Lord *Jesus*.

And, finally, O Lord, as my Life has been a Discredit to thy Religion, grant that my Death may be instrumental to its Service, and to the Glory of thy holy Name, by bringing and converting Sinners to embrace the Tenets, and follow the Precepts of thy holy Gospel, from the Example of my Shame and Misery.

O let

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O let this disgraceful and untimely End conclude all my Sufferings for Sin, and take me into thy glorious and everlasting Habitations, through the Merits and Intercession of thy Son *Jesus Christ*, my Lord and Saviour. *Amen.*

A Prayer for one troubled in Mind, and under great Misfortunes.

O HOLY and eternal God, how shall I approach thy divine Presence, who am nothing but Pollution, whose Faith is so weak, and whose Offences are so great and innumerable. But, O merciful Lord, who, was pleased to hear *AHAB*, when he *humbled himself before* thee, and didst remitt Part of his heavy and just Punishment, behold, with an Eye of Mercy and Compassion, my Confession and Humiliation, and, for thy Son *Jesus Christ's* Sake, forgive me all that is past.

O let me not continue in any criminal Doubts of thy Love to me, because of my heavy Troubles; but give me Grace to meditate on thy wise Purposes and gracious Designs in afflicting and chastising thy Creatures. Give me the Wisdom and Prudence to lay my Hand upon my Mouth, and consider, that thy Rod has a Voice to call us unto Repentance and Amendment.

O Lord,

O let

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O Lord, suffer me not to be *tempted above what I am able to bear*, but *with the Temptation* order some *Way to escape*; grant, O Lord, that, in all my Afflictions and Distresses, thy Holy Spirit may be my Consolation, and thy Promises my Assurance, till the Time shall come, that thou wilt wipe away all Tears from my Eyes in thy eternal Glory.

O let not worldly Troubles, evil Men, nor evil Thoughts weaken my Faith and Confidence in thy Mercy, but give me the Persuasion of thy holy Apostle, that *neither Death nor Life, nor Angels, nor Principalities, nor Powers, nor Things present, nor Things to come, nor Height, nor Depth*, shall be able to separate me from thy Love which is in *Christ Jesus*, our Lord; in whose Name and Words, I conclude my imperfect Prayers, saying: *Our Father*, &c.

A Prayer for the Conversion of a wicked and disobedient Child.

ALmighty God, the great Parent of Mankind, in thy Displeasure art pleased to remove thy Grace; be intreated, O Lord, to hear my Supplications in Behalf of a wretched and profligate Child, whom neither the divine Promises nor Threatenings of thy holy Word, nor any Counsels and

PRAYERS *in* AFFLICTIONS. 303

and Advice of earthly Frinds and Parents, can reclaim from evil Courses.

O Lord, look upon me in this heavy Affliction, and let me not bring forth a Child for eternal Destruction; give him, O Lord, the Repentance of the returning Prodigal in thy Gospel, and let him see his Errors and amend, before the Door of his heavenly Father's House is for ever shut against him.

Bring him, O Lord, into the Paths of Righteousness and Virtue, and save him for thy Mercy's Sake. O let me rejoice in finding again the *Peace which I have lost*, for whom tender Nature pleads within me, and of whose present and everlasting Ruin I am in such daily and fearful Apprehensions.

Thou, O Lord, canst melt the most frozen Heart, and bring *Repentance* as thou didst *Water* out of the *stony Rocks*: O let me have the Joy of my Child's Conversion to Piety and Virtue, that he who is *dead in Trespasses and Sins* may be *alive* again, and he that is lost may be *found*.

Grant, O Lord, that, reformed from his Vices and Impieties, he may for the future serve, honour, and obey thee, whom he has offended, and that thou forgiving, acknowledging him again, and blessing him, may, bring him to the Happiness prepared for thy Children in thy blisful Kingdom, and this I humbly beg in the Name, and through the Satisfaction of thy dear Son, *Jesus Christ* our Lord. *Amen.*

A Prayer

A Prayer to be used in the dreadful Calamity of Fire.

O MOST mighty and everlasting God, who to impenitent Sinners art a *consuming Fire*, but unto them who lay hold on thee by Faith, and true Repentance, a gracious Father in our Lord *Jesus Christ*; look down in Mercy upon us in this raging Fire, which occasions so great desolation amongst thy Creatures, and whose overpowering Flames, unless stopped by thy gracious and merciful Providence, will deprive us of our earthly Comfort and Habitations.

Our Sins, O Lord, not only deserve the worst of temporal Judgments, but even the intolerable Flames of everlasting Burnings; But, O, do thou deal not with us after our Deserts, but according to thy great Mercy. O thou supreme Being who canst say to the raging Flames, as to the mighty Waves, *Hither shall ye go*, be gracious unto us who now fly to thee for Succour, and over-rule and confine the Outrages of this now unruly Element, which obtains the Mastery over all human Labour and Contrivance, and can only be checked by that omnipotent Word which all *Fires*, like *Storms* and *Winds*, must fulfil and obey.

O Lord, let thy preventing Grace keep us from sinning and charging thee foolishly
and

PRAYERS *in* AFFLICTIONS. 305

and accept of our Sorrow for those Sins and Provocations which have called for thy Wrath and Indignation against us.

O let this Calamity put us in Mind of the Uncertainty of Riches, and of all those transitory Enjoyments, which captivate the Attention, and draw worldly minded and inconsiderate Men from thy Religion and Service; and let us learn to place our Affections on Things above, on the Things which are not seen, and which are eternal.

O Lord, prosper all the outward Means and Assistances for extinguishing these Flames, let us forget all Injuries, Piques, and Animosities, and be ready to serve and help one another; preserve us from Hurry and *Confusion*, and let the Grace of thy Holy Spirit overpower all unjust Principles, and base Inclinations, in such sad Calamities, to purloin and pilfer from the Distressed, remembering that such unnatural Barbarity and inhumane Baseness can never go unpunished, without the bitterest Weeping of Repentance and without Restitution.

Hear, O Lord, the Sighs and Groans of Men, Women, and innocent Children that either suffer themselves, have afflicted Relations, or compassionate Hearts for Strangers; preserve all Firemen and Assistants from any sad Accident, and comfort all that are disconsolate in this thy afflictive Providence; let us all see thy Hand, and submit to it, and give to all the Sufferers Patience and Resignation

306 PRAYERS *in* AFFLICTIONS.

nation to thy divine Will. Make us all to consider how dangerous it is to go on in Sin, and provoke thine infinite Majesty; and grant, O Lord, that, if made whole by thy gracious Providence, *we may sin no more, lest a worse Thing happen unto us*, through *Jesus Christ*, our blessed Saviour and Redeemer. *Amen.*

A Prayer in the Time of Plague, or any epidemical Sicknes or Disorder.

O LORD, who art just in thy Judgments, and infinite in thy Mercy to the Children of Men; against whose Wrath there is no earthly Preservative, no Deliverance from thy *destroying Angel*, if he has not thy Order to *pass over* and save us: Keep me, O Lord, from the *Pestilence that walketh in Darknes*, and the *Sicknes that destroyeth in the Noon-day*. Enter not into Judgment with thy Servant, O Lord, but, according to thy Mercies, do away mine Offences. Keep me from all Dangers spiritual and temporal, that in Health and Strength I may perform my Duty to thee, and my fellow Creatures, and praise and adore thy gracious Providence: But, if thou shalt please to afflict me with the rest of my Brethren, give me the Grace of thy Divine Spirit, that I may submit to thy Will, and bless thy holy Name in all thy Dispensations.

Give

Give me, O Lord, Peace of Mind, however my Body may be diseased; and chiefly grant that I may escape the Infection of this evil World, the Temptations to those Sins which will destroy the Soul.

Strengthen and increase my Faith in thy heavenly Promises, that I may live to thy Glory, and die in thy Favour, through *Jesus Christ*, my Saviour and Redeemer.
Amen.

A Prayer to be used by an Officer, or Soldier, on the Day of Battle.

O LORD of Hosts, whom truly to know is perfect Wisdom, and on whom to rely our greatest Hope and Security, look in Mercy and Compassion upon us thy Servants now on the Point of encountering our Enemies in the Field of Battle.

It is from thee, O Lord, that all Skill and Dexterity in Arms, all Strength and Courage to attack and conquer, do proceed; and who preservest those, to whom thou art pleased to shew Mercy, in the Midst of Slaughter, though Thousands *fall beside them, and ten thousand at their Right-hand.*

Be thou, O Lord, our Guide and our Leader, go out with our Armies, and favour our just Cause with thy mighty Help and Deliverance. Remove from us all Fear, Trembling, and Cowardice, and let the Thoughts

308 PRAYERS in AFFLICTIONS.

Thoughts and Hopes of happy Consequence of this Day's Success animate our Faith, and fortify our Endeavours. If we live, and succeed, we serve our King, our Country, and Religion; if we *fall in our Duty*, thy blessed Son has died for us, and opened a Heaven for all Believers. O Lord, *descend from thy holy Hill, touch the Mountains, and they shall smoke*; preserve thy Servants who trust in thee, and *scatter the People that delight in War*.

Let no Fears blunt the Edge of our Faith, nor destroy our Hopes in thee, being persuaded that no human Force can withstand the Providence and Armies of the living God, and that a Christian's Death, if it is thy blessed Will, puts an End to all his Combats and Trials in this Valley of Tears, this State of continual Warfare; that through the prevailing Sacrifice of thy Son's Cross and Passion, the great Captain of our Salvation, there will be a Resurrection of our Bodies to Glory and Immortality. That no Weapons nor Arms can reach the Soul, which, at its Separation by the Stroke of Death, will go to Rest and Tranquility.

O Lord, to die in thy Fear is to be truly happy, is to be in Possession of that glorious Kingdom, where all Enmities will cease, where *Nation will not rise against Nation*, and where we shall enjoy the Blessings of everlasting Peace; grant this may be the
Case

Cafe of every one of us, whenever our Days shall be accomplished, and the Hour of our Death approacheth, through *Jesus Christ*, our Lord and Saviour. *Amen.*

A Prayer to be used on the Anniversary of our Birth, the Day of our Entrance into worldly Troubles and Afflictions.

ALmighty God, who hast declared in thy Holy Word, that the *Day* of our *Death* is better than the *Day* of our *Birth*, thereby intimating to us the Introduction of the *one* to certain Misery and Trouble, and of the *other* (if we die in thy Faith and Fear) to eternal Rest and Felicity; grant, O Lord, that I may number my Days and apply my Heart to thy heavenly Wisdom, that I may recollect to what End I was born, which was to serve and glorify thee, the living God.

Give me Grace to bewail the sinful Years that are past, and spend the Remainder of my appointed Time in Righteousness, Sobriety, and Godliness; that as I have finished (*hear name your Age*) Years of my Life, by that Grace and Favour for which I praise and magnify thy holy Name, so I may continue to live in thy Fear; and as thou didst *this Day* take me from my Mother's Womb to live a mortal

310 PRAYERS *in* AFFLICTIONS.

tal Life, grant O Lord that I may after
Death, be taken from the Grave and
Womb of Earth, that common Mother
of us all, to dwell with thee for ever and
ever, through *Jesus Christ* our Lord and
blessed Redeemer. *Amen.*

DEVOTIONS

DEVOTIONS

F O R

WOMEN with CHILD.

*A Prayer for a Woman when she is first
with Child.*

O LORD, who for the Sins of our first Parents, didst order that in Sorrow Women should conceive Children, and yet hast remembered such Mercy in the Midst of Judgment, as to support her so wonderfully in the Perils and Pains of Child-birth; look with an Eye of Mercy and Favour upon me, thy sinful and unworthy Servant, and preserve me from all Misfortunes and Accidents, which may endanger my own, and the Life of the Infant within me. O give me a just Abhorrence of Sin, which occasioned all the Pains and Labours of Life, and especially those which we endure in Child-bearing and Travail.

P

O Lord,

O Lord, who dost strengthen all thy Creatures to bring forth their Young, do not leave not forsake me to whom thou hast given a reasonable Soul, placed me in a superior Order of Creation, and adopted to Life eternal in thy Son *Jesus Christ*, my Redeemer.

Be with me, O Lord, with thy Grace and Providence, till the Time of my Deliverance shall come, and then grant I may return thee due Praise and Glory that a Child is safely brought into the World, and grant it may be a Member of *Christ*, a Child of thee, O God, and an Inheritor of the Kingdom of Heaven.

O Lord deal not with me after my Sins, nor reward me after mine Iniquities, but let me see and experience in my Extremities the gracious Effects of thy Almighty Power and Mercy. Help and comfort me, O God of my Salvation, for the Sake, and through the Merits of *Jesus Christ*, our Lord. *Amen.*

Another Prayer for a Woman drawing near the Time of her Travail.

O MERCIFUL Lord, whose dear Son *did not abhor the Virgin's Womb*, but, *when the Fulness of Time came*, wast born of a Woman, I beseech thee, of thy Goodness, to save me from all the Perils and Dangers of

of my Labour and Travail; that as by thy Providence I have conceived a Child, into which thou hast breathed a Spirit of Life, so, by thy continual Aid, I may be preserved with it, and safely bring it forth into the World, to the Joy and Comfort of my own Soul, and to the Glory of thy holy Name. And grant, O Lord, that, when it is born, it may also be regenerate and *born again* by Baptism, and be christianly and virtuously brought up in thy holy Religion, till it finally comes to thy heavenly Kingdom.

Whatever thou, O Lord, shalt be pleased to ordain for me or the Infant, whether Life or Death, grant I may revere and glorify thee, both in thy Judgments and in thy Mercy; and, if it shall be thy Pleasure to spare us both, grant, O Lord, that, as a fresh Instance of thy Mercy and loving Kindness, it may be a fresh Motive to bless thy holy Name, and may lay me under another and indispensable Obligation, to serve thee in Holiness and Righteousness, all the Days of my Life, through my Saviour, Mediator, and Advocate. *Amen.*

*A Prayer to be used by the Friends and Assistants
of the Woman in Labour.*

O LORD, just and holy, who, for yielding to the Temptation of the grand Seducer and Adversary of Mankind, didst order,

for the Mother of all Flesh, those Pains and Travail with Children with which all her sinful Posterity are more or less afflicted; Have Mercy upon this thy Servant now lying under thy Hand in great Labour and Torture, and be pleased to manifest *thy Strength in her Weakness*. O Lord, give her Patience and Comfort in her Travail, assuage her Grief, and dissipate her Fears, in these sharp Anguishes and extreme Pains, with the Hopes of thy Mercy, and the speedy and happy Change of her present Sorrow into Joy, that a Child is safely brought forth.

O Lord, hear the Voice of our Prayer in her Behalf, and deliver her Soul from Death, her Eyes from Tears, and her Feet from falling: The Snares of Death encompass her round about and she finds Trouble and Heaviness, O Lord, we beseech thee deliver her Soul, that she may praise and glorify thy great Name, and walk righteously before thee in the Land of the Living.

Preserve, O thou Author of our Being, the Infant which is yet unborn; fashion all its Limbs and Features in due Proportion; give it, O Lord, its right Shape and Form, and when it comes to the *Birth*, give its Mother *Strength to bring forth*; That we thy Servants may rejoice; in thy holy Name, for another Member of Christ's holy Church, and which may do unto thee some true and laudable Service, amongst the Sons of Men. Grant, O Lord, it may live to be an Instrument

ment to thy Glory, by serving thee piously and faithfully all the Days of its Life. O hear our Prayers we humbly beseech thee, through *Jesus Christ* our blessed Saviour and Redeemer. *Amen.*

Thanksgiving after a happy Delivery.

GLORY be to thee, O God on high, for this Instance of thy Mercy, in safely delivering this Woman thy Servant from the extreme Pains and Danger of Child-birth. Thou hast made her, O Lord, to know thy Power in her Weakness, and to see thy Goodness in her happy Deliverance; She felt grievous Pains, and behold sudden Ease; waited for Death, and behold Life and Safety.

O that our Tongues were Pens of ready Writers, to set forth all thy marvellous Works, and declare the Wonders that thou doest for the Children of Men! Grant that this Mercy may lead her to Repentance and Reformation; that She may never neglect the Means of Grace, nor lose her Hope of eternal Glory. There is no one O Lord, that sinneth not, no one deserving of such abundant and daily Mercy and Favour, as thou conferrest on thy Creatures: Thou art good unto the Wicked, kind to the inhuman, desiring not the Death but Conversion of all Men; O let us praise thee, Lord, for thy Goodness, and magnify thy Name together.

Lo Children and the Fruit of the Womb are an Heritage and Gift that cometh of thee, O Lord; thou givest us a Life of Nature to make us capable of a Life of Grace, that we may finally enjoy a Life of Glory. As thou hast therefore given Life to this new-born Infant, add to it thy Grace and divine Benediction, wash it in Baptism from its original Stains, and nourish it with the Milk of thy Word; that as it grows up it may chuse the Good and avoid the Evil, and daily increase in the Grace and Knowledge of thee, its God, and Jesus Christ whom thou hast sent; in whose Name we implore a Continuance of thy Blessing, Protection, and saving Health to both the Mother and the Infant; and that she, being raised from this weak State, may be found in thy holy Temple, offering up her Thanks and Acknowledgments to thee, receiving the Cup of Salvation, and paying her Vows in the Courts of the Lord's House, even in the Midst of thee, O Jerusalem. All which Praises and Prayers we humbly present unto thy divine Being, beseeching thee to accept thereof, for the Sake of Jesus Christ, our Lord and Saviour. Amen.

Another

Another Thanksgiving, to be used and frequently repeated by the Woman herself as soon as she is able.

O GRACIOUS Lord God, by whose Providence we are all made and wonderfully preserved, I beseech thee to accept this my humble Acknowledgment and Reverence of thy Almighty Power, and to receive this my hearty Praise and Thanksgiving for thy Goodness to me during my dangerous Travail, and safely delivering me from all the Pains and Perils I have been in.

Behold, and have Mercy, O Lord, upon this little Infant, which thy Hands alone have fashioned, and thy Mercy has brought into the World in its proper Shape and Features. Grant that, made by thy Power, it may always be preserved by thy merciful Providence, and, enjoying the Benefit of thy holy Baptism, may be made a lively Member of thy Church, and be carefully brought up to serve thee in all Godliness and Honesty, through the Merits of thy well-beloved Son *Jesus Christ*, our Lord. *Amen.*

A Form of Humiliation.

O LORD, I am not worthy to look up to thee, I abhor myself in Dust and Ashes, God be merciful to me a Sinner.

P 4

Lord

Another

Lord I acknowledge and confess my Wickedness, the Wantonness of my Thoughts, and the Evil of my Actions, of all which I repent, and am heartily sorry for these my Misdeeds, O grant me thy Grace, to shew the Fruits of my Repentance in my future Life and Conversation.

In all Lowliness and Humility of Mind, with a broken Spirit and contrite Heart, I beg of thee Pardon and Forgiveness, and that thou wilt wash me in the precious Blood that was shed for Sinners upon thy Son's painful Cross.

O thou holy and supreme Being whose Property it is to forgive Sin, and who hast promised thy Mercy to them who truly repent and turn to thee, give me a perfect Remission of all my Sins, strengthen me in all good Works, and bring me to Life everlasting, through *Jesus Christ. Amen.*

EXHORTATIONS

Against the

FEAR of DEATH,

A N D

D I R E C T I O N S

How to prepare Ourselves

To D I E W E L L.

THERE is nothing so shocking to human Nature as the Thoughts and Apprehensions of Death, the Fear of which is very difficultly removed from the most pious and faithful Christian; young Persons dread it, and the aged, though full of Infirmities, and unable to taste the Pleasures and Enjoyments of Life, are desirous of continuing a little longer, and would willingly set their trembling Hands to a Renewal of the Lease or Term of Life.

The Scene of Death, I must own is terrible and affrighting to the natural Man ; the King of Terrors approacheth us with many Formalities and Attendants; and acute Pains and Aches are his Fore-runners and Harbingers. As he makes his near Advances, and begins to chill us with his freezing and cold Embrace ; the Cries of Friends, the *mourning* of *Children* for the Loss of paternal Fondness and Support, the frightened Attendants, the giving over of the *Physician*, the streaming Eyes of those about us, *infuse* an additional Bitterness into the Draught, increase the Sorrows, and aggravate our dying Pains and Agonies. Let us then follow these Exhortations against the Fear of Death.

First, let us consider the Certainty of it, *that it is appointed unto Man once to die*, and that the Sentence is irrevocable, not to be altered by any human Power : How weak is it to live in continual Fear of what must come to pass ! How cowardly to be afraid to tread so beaten a Path, which all our Ancestors, the greatest and wisest of Men, have gone before us.

There is no State or Condition to which we can be raised in this mortal Abode that is free from some Intervals of Vexation and Uneasiness; and if we are poor and miserable, under the piercing Hands of Poverty, that *armed Man*, it is strange we should be so afraid

afraid of Release from a Trouble, which our Pride of Nature makes us so averſe to.

Proſperity is only a Shadow of Pleaſure, a little *Figure* of Happineſs, which, as ſoon as fixed, ſome foul Finger of Envy, Fraud, or Malice can *eraze*. Friends are falſe and inconstant, Enemies are cruel, revengeful, and opprobrious; we cannot avoid ſinning, nor eſcape the Horror of Reflection; for evil Ways and unjuſt Actions our *Hearts will reproach us*, and no Equipage, Chariots, nor Horſemen can carry us from *ourſelves*, nor keep us from the Agonies of an accusing Conſcience.

We are ſeldom free from Pains and bodily Diſorders of ſome kind or other; we cannot indulge our Paſſions without ſome uneaſy Conſequences; the pleaſing Draughts of Intemperance produce Giddineſs and Sickneſs, and a whole Day's Enjoyment of Health is for the moſt Part ſacrificed to the few Hours of an Evening-debauch. We are hourly liable to convulſive Shake of the Nerves, and, however vainly adorned, we dwell in poor and mean Houſes of Clay.

The General of an Army may be *cruſhed by a Moth*, and a little poiſonous Inſect can ſtop the Breath of mighty Men and Potentates. We are *exquiſitely framed*, but Sin has made us corrupt and perishable. So brittle is our Compoſition, that it is ſurprizing we keep one Day from falling to Pieces. What a Wonder

Wonder is Health, to which the Agreement of so many Parts of the human Body is necessary? Sin has weakened those *fine* and *imperceptible* Parts of the Machine which occasion many frequent and unknown Disorders. There must be a Flow of animal Spirits, or there will be a Stagnation and Want of Circulation of the Blood, which may prove fatal. The intangling or bursting of any of the many Fibres, Threads, Veins, and Arteries of the human Body will bring on sudden Pains, and perhaps Death in a Moment. The nice Secretion of Fluids, Juices, &c. in the human Frame, and their Liableness to that Disorder which will decompose the whole Body, makes this a painful Life, if there was even no Trouble, but what Diseases and Infirmities bring upon us.

But the Mind has likewise its Wants, Maladies and Oppressions; we often see and admire a magnificent and glittering Equipage, and conclude the Owners thereof to be happy; but we see not the private Uneasiness which may be lodged at the Heart, we see not the hidden Grief of many that are rich in this World, and *seemingly* free from all Misfortunes and Anxiety.

The middling State is the happiest, but we are restless in that safe Station, and look up to a richer Neighbour with an envying or grudging Eye; or, at least, *we rise up early,*
and

and sit up late, and eat the Bread of Carefulness
to come up to and outshine him.

With Tears, Cares, and Anxieties, we *possess* that Fortune which with Uneasiness, Sweat of Brow, and continually harrassing of ourselves, we strive to *get*. There is no continual Feast, no real and lasting Felicity, but Contentment; and where can we go to find it? Is it with the Courtier? No, he is always framing Notions to himself of further Advancement from his Prince's Smiles and Favours. Is it with the Rich? They are daily striving to encrease their Abundance. Are the Poor contented? The World has many Vanities, many Pleasures and Enjoyments to inflame *their* Passions, though they can't attain them, and give them Anxiety for Want of Ability to indulge and gratify them.

Children prove undutiful, and we are deceived in our Confidence and Hopes of them. Extravagance and Prodigality throw us into Prison, and Sickness and Distempers confine us to our Beds; Covetousness and Avarice debar us of the Enjoyment of our own Possessions; our own Passions compose Part of our Afflictions, and no Age nor Condition is free from Trouble.

A perfect Calm in this Sea of Life is not to be expected; Happiness, which is Part of the Glory of Heaven, descended in a Degree to Earth on Man's first Creation, and
was

was the sweet and delightful Companion of his Innocence; but with his Innocence it disappeared; they were on Earth inseparable Friends and Associates, and one Moment's Guilt deprived us of our Felicity.

The same Action which made Man culpable made him unhappy; with the guiltless *Jesus* alone, Happiness has since made its Appearance; he has exhibited perfect Felicity to our View, and restored to us our *lost Paradise*, with many additional and higher Joys and Pleasures.

Thus have I shewn you the *World* which we are so afraid of *leaving*, and for a little longer Continuance wherein there are such Pains and Striving. But Death we are so afraid of, if properly met and prepared for, will introduce us to a Place free from all these Disquietudes and Vexations.

What a glorious and happy Change will the Diffolution, we so much start at, make in a true Christians State and Condition! The expiring Soul of the *perfect and upright Man* may be compared to the Sun's breaking out of an Eclipse; every Moment removes it further from the dark and interposing *Planet* that deprives us of his Light.

Every Day that brings us nearer to the Verge of this mortal Being, by our Adoption in *Christ Jesus*, brings us nearer to the Brightness of celestial Glory. The Souls of the Righteous, when separated from their
Bodies,

Bodies, will be at rest from all Agitations, waiting not with Impatience, which is a corrupt and bodily Infirmary, but with a joyful Expectation and Assurance of being reunited to its former and intimate Companion, divested of all gross and corrupt Materials, and fashioned and made like unto *Christ's* glorious Body.

We know, says St. Paul, that if our earthly House of this Tabernacle were dissolved, we have a Building of God, a House not made with Hands, eternal in the Heavens. At our Separation by Death we shall in our Spirits be happy with the God of our Salvation, and enjoy a glorious Rest and Tranquility, till the awakening Trumpet of our Lord shall raise our sleeping Bodies, and reunite them to their Souls, making the *whole Man* completely and eternally happy in his heavenly Kingdom.

Then the Body, which has contributed its Part in Acts of Piety, which has joined in spiritual Exercises, and shared in the Sorrows and Sufferings of its Redeemer, will be happy together with the Soul.

The *Hand*, that has been reached out to the Poor and Needy, will reach the Fruit of the Tree of Life. The *Knees*, which have been bent in humble Adoration of God on Earth, will kneel around the Throne of God with eternal Praises and Hallelujahs; and the *Eyes*, which with Faith have been lift up
to

to Heaven, will see *God as he is*, enjoy the Glory of the beatific Vision, and have a joyous and never-failing View of the great Majesty of Heaven, in all the Lustre and Glory of his divine Perfections.

Who can be afraid of Death, or tremble at the Approach of it, who stedfastly believes that *Christ died and rose again*, and that those *who sleep in Jesus, God will bring with him*. Under the Bondage and frightful Apprehension of Death, let us *search the Scriptures, read the Gospel*, and see what we shall be, what we shall enjoy in Heaven.

The *Eye hath not seen, nor Ear heard, nor hath it entered in the Heart of Man, to conceive the Things which God hath prepared for them that love him*; yet there are such Ideas conveyed to us, such glorious Descriptions of a future State of Bliss in the Word of God, as, like the *Israelites on Mount Pisgah*, will give us a very delightful View of the *Canaan* to which we are going, the promised Land and Inheritance of true Believers.

As the Price of *Christ's Blood* was great, the Purchase must be glorious, and the *Heaven he has opened* must be concluded, were there no Description of it, to be full of Joys and Pleasures. The Place, to which Death translates the Christian, is the Seat and high Palace of the King of Kings, and all the Gardens which we behold on Earth are barren Desarts to the *Eden* of God. The most magnificent

magnificent Cities are nothing compared to the *New Jerusalem*, which is thus loftily and elegantly described in Scripture, whose *Walls are of Jasper, whose Dwellings of Gold, whose Foundation is of precious Stones, and its Gates of Pearl.*

When we meet in Heaven, we shall meet in Love, no Reproaches nor Malice will be there, no Poverty to contemn or scorn, no ill Qualities nor Humours to make us uneasy; all will be Peace, all will be Pleasure: Nothing but Goodness dwells there, and every disagreeable Object will for ever vanish from our Eyes when they are closed by Death.

We shall *there* be free from all Pain and Infirmary, *every Tear will be wiped from our Eyes*, we shall have no Want, no improper, and therefore no ungratified Desires or Inclinations; we shall meet with no more Insults nor Abuses, no more Frauds nor Deceits, no more unkind nor cruel Treatment.

The *Treasures in Heaven no Moth nor Rust can corrupt, nor Thieves break through and steal.* We shall be secure from all Enemies, eased of all Burdens and Sorrows; no Wicked can there *trouble us*, and the *Weary will be at rest.* Here we live amongst evil Doers, and can hardly trust those that speak most friendly to us; *there* we shall associate with the Spirits of just Men made perfect.

Here

Here are false Friends ; there is the Friend who so loved us, as to lay down his Life for our Sakes. Here we are in continual Combat ; there we shall triumph ; Here we walk by Faith ; there by Sight ; Here we hope ; there we shall possess.

Who is there then can be affrighted or alarmed with the Thoughts of Death, the concluding Trouble of the Christian ? And to every despairing, every uneasy Professor of Christ's Gospel, may not the Words of the holy Jesus, to sinking Peter, be applied ? *O you of little Faith !*

This is the Change for which the Righteous wait their appointed Time, and this is the Heaven, the World we are so afraid and loath to go to. But how will the Fear of Death be subdued by preparing for it, and how happily, how easily shall we die if we observe the following Directions !

It is the Wicked alone that have Cause to fear Death. As the vast Step from this World to the next is made but once, so, if we make a *false one*, it is never to be recovered ; What Care therefore ought we to take, since to live ill and die well is so very difficult, if not impossible ? Let us not then from Morning to Night, from the Beginning of the Year to the End, commit so many Sins, and omit so many Duties, and hope to die the Death of the Righteous ; but, if you will secure your Salvation, change

you

your sinful Course of Life, *For what a Man sows, that will he reap.* *

Let our Conversation be in Heaven, let us *press forward towards the Mark of our high Calling*, let us not risque eternal for momentary-Pleasures, nor let the Desire of worldly Gain tempt us to any fraudulent or unjust Action; for *what will it profit us to gain the whole World, and lose our own Souls?*

Let us not neglect the Duties of our Religion, for all the Allurements and Pleasures of the World. Let us struggle with Misfortunes, and bear them patiently, since our Lord has prepared such Happiness for us; and let us *now* begin those Services, which we shall *completely* perform before the Face of God and of Angels.

Let the divine Will be done here as it is done in Heaven, and let us *now* give those Praises and Thanksgivings to our God, which are to continue eternally in his heavenly Kingdom. If bodily Pains increase, and Death approaches, let us not be frightened or *sorry as Men without Hope*; but, having *armed* ourselves, let us courageously meet the Enemy. Let our Faith and Hope in Christ be strong and lively. Let us *fight the good Fight of Faith*, and *finish our Course*, and we shall receive his *Crown of Righteousness*.

Let our Prayers be continually offered up to God for his divine Grace to prevent and follow

* Galat. vi.

follow us in this World, and we need not fear the *so much dreaded* Launch into Eternity ; it will be an Eternity of Joy to them that fit themselves and prepare for it, and the expiring *Christian* may thus accost the ghastly Enemy, *O Death, where is thy Sting? O Grave, where is thy Victory? The Sting of Death is Sin, and the Strength of Sin is the Law, but, Thanks be to God, who hath given us the Victory through Jesus Christ, our Lord.*

That we may all die a happy Death, and enjoy the future Blifs ; which I have set forth from the unerring Word of God ; instead of being affrighted, that we may rather, with Submission to the divine Will, *desire to be dissolved, and to be with Christ, which is far better ; let us walk carefully and circumspectly, redeeming our Time ; let us live every Day as if it was to be the last of our Lives, and be stedfast and unmoveable in the Christian Faith, always abounding in the Work of the Lord, forasmuch as we know that our Labour is not in vain in the Lord.*

A Prayer for Preparation for Death.

O Most wise and merciful God, who knowest all our Infirmities, and canst alone heal them ; who hast concealed the Day of our Death from us, that we may walk

walk with Care and Circumspection, be always standing to our Arms, and be ready for our great Combat ; O give us thy Grace to prepare for, and to *watch*, since we know *not the Time of our Lord's Coming* ; if suddenly, grant that he may not *find us sleeping*, but with our *Loins girded about, and our Lamps burning*.

Thou, O Lord, givest us Time to live in order to prepare to die ; help us to employ as we ought the Moments of thy Grace, that this fleeting World and its Vanities may not divert and draw us from the important Concerns of the Soul ; but that we may so live as to be of the happy Number of the *blessed Dead who die in the Lord, rest from their Labours, and their Works follow them*.

Grant us, O Lord, to live here in thy Faith and Fear, and to dwell with thee evermore, through *Jesus Christ*, our Lord and Redeemer. *Amen.*

A Prayer for an aged Person.

O GRACIOUS GOD, the *Ancient of Days*, who, in every Age and Time of Life, wouldst have us prepare for Death, and who *hast been my Hope even from my Youth*, I adore and magnify thy great Name, that with *long Life thou hast been pleased to satisfy me, and shewn me thy Salvation*.

But,

But, O Lord, on the Brink of Eternity, how ought I now to consider *and prepare for it*; grant, therefore, O Lord, as the *outward Man*, like an expiring Lamp, diminishes and decays, I may be *strengthened and renewed in the inward Man*; that, as this weak and trembling Body stoops and bends to Earth, my Soul may be raised in Contemplation to Heaven.

Do thou grant, O Lord, that the Age, which has decayed my Body, may by its Reflection and long Contrition for, *efface the Sins of my Soul*; and that the Years, which have enfeebled my Knees and made my Hairs White, may fortify my Faith, and confirm my Hopes in thee.

O Lord of Heaven and Earth, thou seest my weak and helpless State of Body, how burthensome to myself, and how unprofitable to Men; do thou, who has blest my Infancy, crowned all my Years with thy paternal Grace, and provided for me, forsake me not in my *old Age, when I am grey-headed*; but now, that my Strength and Vigour depart from me, be thou the Rock and Strength of my *feeble Life*, and my *Portion for ever*.

Thou art the same, O Lord, and thy Years cannot fail; O take me to thy *holy Hill and to thy Dwelling*, and let my Retreat from this House of Dust, now tottering and shaking with Length of Days, be to thy *New Jerusalem*.

I have

I have lost the Taste of earthly Enjoyments, O give me the Delights of thy heavenly Kingdom, the Pleasures at thy Right-Hand for evermore. I am already, as it were, departed, my Life hangs by a tender Thread, if it be thy blessed Will, let *thy Servant depart in Peace, mine Eyes having seen, in thy Son Jesus Christ's Gospel*, my great Salvation: To him with thee, O Father, and Holy Ghost, Three Persons and One God, be immortal Glory, now and ever. *Amen.*

The End of the Second Part.





*Draw near with Faith and take the
holy Sacrament to your Comfort*



*Engrav'd & Printed only for J. Crowder according
Act of Parliament.*

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The NEWEST
Weeks Preparation
for the Worthy Receiving of the
LORD'S SUPPER:

Consisting of
Suitable Prayers, Forms of Self Examination,
and
CONFESSION OF SINS, with MEDITATIONS
to live well,
after Receiving the
HOLY SACRAMENT;
and a Companion
to the
LORDS TABLE.

BY
Leonard Howard, D.D.
Rector of S^t Georges the Martyr
in Southwark, Lecturer of S^t Magnus,
AND
Chaplain to her ROYAL HIGHNESS the
PRINCESS DOWAGER of WALES.

THE THIRD EDITION.

L O N D O N:

Printed
For S. CROWDER, at the *Looking-Glass*
over against S^t Magnus Church
London-Bridge.

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T H E

P R E F A C E,

Shewing the DESIGN of this BOOK.

THE Blessed Sacrament of the Lord's Supper being a Service so acceptable to God and beneficial to Man, it might reasonably be expected, that all who profess themselves Christians should be ready and forward to perform so necessary a Duty; for though the eating of Bread and drinking of Wine are in themselves ordinary Acts, and inconsiderable; yet, in this holy Office, they are used to signify the most extraordinary and greatest Act of Mercy, that the King of Kings could confer upon his poor Subjects and Servants. They shew forth, as I have observed in the following Sheets, the Death of his only Son for our Redemption, and are an Evidence of God's Reconciliation to lost Man, and his Re-admission into the divine Favour; and by being permitted to come to his Table, we eat of his Bread and drink of his Cup, whereby, worthily taken, we are one with Christ, and Christ with us.

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BUT,

BUT, notwithstanding these high and glorious Privileges and Advantages, it is a true and melancholly Observation, that many who call themselves Christians refuse to give their Attendance, or, having very slight and undervaluing Notions of this Ordinance, come to it very carelessly and unprepared.

EVERY sober and serious Christian must reflect with Concern on our Fall from the primitive Love and Duty to Christ. Many Persons, who profess themselves Members of the Church of England, rest contented to abstain from the Sacrament, for such trifling Excuses as they would even be ashamed to urge for the Non-performance of any earth'y Business. The Misery is, we are engaged in a worldly Hurry of Business, which we do not care to take our Minds a Moment from; or which is the grand Obstacle, we are wedded to many Sins and vicious Habits, which we do not care to leave off and forsake; or we possess ourselves with Fears and Doubts, which we do not care to examine into the Justice of, or to remove; and so abstain from the Lord's Table.

BUT alas! if we neglect, and will not take a little Pains to prepare to meet our blessed Lord at his Table, by his own Appointment here on Earth, how shall we be prepared to meet him at his Judgment-Seat, where (tho' we little think of it) Sins of Omission as well as Commission must be accounted for?

IN order therefore to awake Men from a Letbargy so fatal to themselves, I have endeavoured in the following Book to explain the Nature and End of this Sacrament, and the Obligations to frequent it.

I shall not draw any Comparison of this little Work with any that have gone before it: I shall have the Charity to think all have meant well, and agree with a devotional Writer, that in the various Tastes of Men, what may not affect one may possibly touch another, and that we shall all GAIN SOME.

MAY God's Grace and Blessing attend this Work, and prosper your pious Endeavours that peruse it, so that worthily approaching the Table of our Lord, in a grateful and proper Remembrance of him, and in the Manner required of us by his holy Church, you may be admitted to an eternal Communion with him in the Heaven which he hath opened for all Believers.

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AN INTRODUCTORY
DISCOURSE
Concerning the
REMEMBRANCE
OF
CHRIST
IN THE
HOLY SACRAMENT.

This do in Remembrance of Me. Luke xxii. 19.

THE Design of the blessed *Sacrament* is, in Obedience to the Command of the great Saviour of Mankind, to *eat Bread and drink Wine in Remembrance of him.*

Now to remember a Person is not barely to call to mind that such an one existed, but to recollect *who* he was, and the *Things* he did.

Publick Exploits and Deliverances, great Victories and Benefactions, have always been honoured, and very justly, with solemn Commemorations, Inscriptions, &c. The *private Memorial* of worthy and illustrious persons,

2 *An Introductory Discourse on the*

such as a Man's own Mind only retains, is too low an Expression of, and shews too little a Regard for, and Sense of their eminent and publick Services; and besides, such Memorial of them would lessen and cease, as the Persons, so retaining a private Memory of such Things, followed the Objects of their Regard and Remembrance to the *Place appointed for all living*. So that, to keep alive those publick Virtues, it has been the Wisdom and Gratitude of former Ages to institute public and solemn Memorials of them, that they might be perpetuated to all succeeding Generations.

And where is there an Action in the Registry and Memorial of Things, from the Beginning of Time, which lays so just a Claim to a lasting Regard and Remembrance, as the Deliverance and *Redemption of lost Mankind*, by the Death and Sacrifice of Jesus Christ? In all the heroick Deeds, *publick Charities* and *Benefactions memorised* in the World, what Greatness, what Goodness, what Love appears like to *his*? who came from perfect Bliss to a World of *Misery* and *Infirmity*, and took on him the Sins of others, and the *Sufferings* which divine Justice demanded, that the poor and wretched Offenders *might not perish, but have everlasting Life*.

To release another from Prison and Confinement, to lessen our own Circumstances for the Relief of a fellow Creature in Distress, and to shew Mercy in all the various Instances

ces

ces of Charity to the wretched Objects which present themselves to us in this *Valley of Tears*, are Actions of that great Humanity, and exalted Beneficence, that they recommend the generous Donor to our Esteem and Gratitude; but for our blessed Lord to put himself into the Condition and miserable State of Sinners, to be free from all *Guile* himself, and yet to suffer himself to be *numbered with the Transgressors*; to be as rich and happy as eternal Glory and the *Treasure in Heaven* could make him, *and yet to become poor*, that others by such *Poverty might be made rich*; to compassionate an unhappy Race of Creatures, who had rebelled against their God, brought upon themselves Misery and Trouble, and doomed to receive the fatal Wages of Sin in eternal Death and Destruction; to come and partake of their Nature and all their Sorrows (*Sin excepted*) and then *lay down his own Life*, that they might be saved and made everlastingly happy; these are Actions of Love and Beneficence not to be paralleled, and therefore most worthy to be had in everlasting Remembrance.

When we read of the worthy Actions of deceased Heroes, or charitable Donors, we esteem their Memories, and exalt such Actions, though we want not, or are not within the Reach or Efficacy of their Benevolence and Charities. But in the *redeeming Love* of our blessed Lord and Saviour we are *all concerned*; every one that *remembers it, remembers*

4 *An Introductory Discourse on the*

his own Happiness, and fees with Joy the Share he has in this great and merciful Deliverance.

Our Saviour therefore, on the *Night in which he was betrayed*, set up in his Church this *Monument* of our Redemption by his Death and Passion, that, in the mortal Bite of the *fiery Serpent*, we might look to the Saviour who was *lifted up on the Cross*, and there behold and receive our Cure. As we are then, at the *dying Request* of our dear Lord and Saviour, to take and receive the Elements of *Bread and Wine* in the holy Sacrament, in *Commemoration*, and as *Pledges* to assure us of our Salvation through him; so I think it incumbent on us, nor do I know a better Method to fill our Souls with Love, and to prepare us for a worthy Reception of the holy Communion, than to bring our Saviour to our *Remembrance*, in all the *Circumstances* of his Life and Death, which are so *exemplary*, and leading to Piety and Virtue.

I cannot think that the *Christian*, intending to go to the *Lord's Table*, can do any thing more *preparatory* to a worthy Reception of the Sacrament, than to meditate every Day in the *preceding Week* on some Part of our Lord's most *holy Life*, and take the Lesson of Imitation which he may receive from it, till he comes to that *Remembrance* of him in those *last Sufferings*, which are *sacramentally* represented to us at that holy Feast.

From

From our Saviour's Command *to do this in Remembrance of him*, I have therefore taken a new Method of Preparation in this Book, which is, every Day to set before you some Part of the high Character of the blessed *Messiah*, and such memorable Passages of his most holy Life, Sufferings and Death; as cannot fail by God's Grace to indear him to your Thoughts and Affections, to excite an Imitation of him, and bring you to his holy Table with *that perfect Love which casteth out Fear*.

May the great and most high God give his Blessing to my Endeavours, and make me (tho' a weak) a happy Instrument of bringing Men to a Sense of their Duty, and to be conitant and fit Performers of it; that being *strong in the Lord, and in the Power of his Might*, they may overcome all Temptations, and Hindrances to this indispenfible Office of a Christian, and from his *Church Militant on Earth* be prepared to drink of the Fruit of the Vine anew with *Christ in his Church Triumphant in Heaven*.

The Warning on the Sunday before the Sacrament.

DEarly Beloved, on *Sunday* next I propose to administer to all such as shall be religiously and devoutly disposed, the blessed

and most comfortable Sacrament of the Body and Blood of Christ, to be received in Remembrance of his Death and Passion until his coming again; for which holy Institution of Christ himself, I exhort you in the mean Season to prepare yourselves; and if worldly Thoughts, Troubles or Business, should incline you to omit or postpone this Duty, that you would consider yourselves in a State of Mortality, and that an Opportunity lost may never more offer itself.

If ye wilfully abstain from the Lord's Table, or come unfitley, consider with yourselves, what sore Punishments hang over your Heads, and what an Injury you do to God and your own Souls, for ye disobey the *Lord's Christ*.

As he that came to die for us, in his holy Gospel, hath commanded us to continue this perpetual Memory of him, I bid you in Christ's Behalf, I exhort you for the Sake of your own Souls, that you examine yourselves as to the Truth and Sincerity of your Repentance, whether you are firm and stedfast in your Resolutions to lead a new Life, and are in Charity with all Men; that so you may *eat of that Bread, and drink of that Cup*, and receiving the Comfort and inward Satisfaction, arising from a due Performance of that Religious Office, may return with Peace and Satisfaction of Mind to your Duties in Life, and like the *Eunuch*, after Jesus had been preached unto him, *go on your Way rejoicing*. For these Things

Before the SACRAMENT. 7

Things I shall not fail offering up my Prayers for you to the God and Father of our Lord Jesus Christ, to whom be Glory for ever. *Amen.*

A Prayer for Divine Grace to prepare for a worthy Reception of the Lord's Supper.

OBLESSED Lord! who hast called all the *Weary and Heavy-laden* to thee for *Rest and Refreshment*, and who hast prepared a Feast and Nourishment for the Soul in the blessed Sacrament of thy Body and Blood: Be pleased to assist me with thy heavenly Grace so to prepare and make ready myself, that I may not incur the Judgment of those who shall presume to come to thy Supper without a proper Wedding Garment.

Give me, O Lord, that *godly Sorrow* for Sin, which will work a *Repentance not to be repented of*: Melt my flinty Heart, and bring me into the Paths of Righteousness, for thy Name's Sake: O Saviour of the World, who hast prepared this most excellent Repast for my Soul, and with thy expiring Breath didst command me to taste thereof; grant that I may neither refuse thy gracious Invitation, nor presume to approach the holy Altar of thy Love without due Care and Preparation. O purify my Heart by Faith, open my Mouth to shew forth thy Praise, and give me thy divine Assistance to become a new Creature.

Let

Let thy Virtue heal my spiritual Infirmities, thy Strength subdue my Weakness, and the Influence of thy Holy Spirit prevail over the Stubbornness of my Flesh, that with Humility and holy Reverence I may partake of thy divine Banquet. And, O Lord, as thou hast given to the Element of *Bread* a Virtue proper to the Support of our mortal Bodies, to strengthen and to nourish us; and also to that of *Wine*, the Virtue to refresh and comfort us in our Labour and Fatigues; so let the same nourishing Virtue to my Soul proceed from thy *Body* and *Blood*, sacramentally given to us in these *holy Mysteries* and *Pledges* of thy Love.

Grant, O Lord, that, in the Words of thy holy Apostle, the *Cup of Blessing*, which thy Minister shall *bless*, may be the *Communion* of thy cleansing *Blood*; and the *Bread*, which he *breaks*, may be the *Communion of thy Body*, with all its saving and strengthening Influences; that, in this august and solemn Office of thy holy Church, I may receive the *Seal of Righteousness*, which is, by Faith, the free Pardon and Forgiveness of all my Sins, the Benefits, Helps, and Comforts of thy Grace in this World, and in the World to come, the glorious and unspeakable Joys and Delights of thy heavenly Kingdom; and this I beg, through thy Satisfaction and Merits, O blessed Jesu, to whom, with the Father and Divine Spirit, be all Honour and Praise, now and for evermore. *Amen.*

On

Preparatory to the SACRAMENT. 9

On Monday Morning.

At our first Awaking.

TO thee, O Lord, do I lift up my Soul:
O let me not be confounded, neither
let mine Enemies triumph over me.

I call unto thee betimes in the Morning;
early will I make my Supplications unto thee,
and will look up: Awaken, O Lord, my
sleepy Soul; raise me, O Lord, who am dead
in Trespases and Sins, and in thy *Light* let
me see *Light*.

Thou hast promised that those who seek
thee early shall find thee; I will awake right
early. O lighten mine Eyes, that I sleep not
in Death.

When we are risen, and going to our Devotions.

I have laid me down and slept, and am
risen again, for the Lord hath sustained me.
Grant I may rise unto Newness of Life, and
after the great Sleep of Death be Partaker of
a glorious and joyful Resurrection.

Wherewithal shall I bow myself before the
most high God? And how shall I, so great
a Sinner, appear before the King of Kings?
The Scepter of *whose Kingdom is a right*
Scepter, who hath loved Righteousness, and ha-
ted Iniquity, for which God hath anointed him
with the Oil of Gladness above his Fellows.

I will take the Cup of Salvation, and call
upon the Name of the Lord. O Lord, I be-
seech thee, deliver my Soul.

MEDI-

MEDITATIONS for Monday Morning.

On the Dignity of our SAVIOUR's Person.

CONSIDER, O my Soul, by whom thou art commanded to eat the Christian Passover; 'tis by him who was God and Man, the Light of Light, the very God of very God, who thought it no Robbery to be equal with God, who is the Brightness of his Glory, and the express Image of his Person, whom all the Angels of God worship.

What Being, but he who was equal in Sovereignty and Power, equally offended by the Rebellion, could be capable of atoning for it? Where, but on the *Cross* of Christ, could there be an Altar whereon to sanctify a Sacrifice to the Justice of Heaven? Or who, amongst all the high Orders of Beings which inhabited that glorious Place, could appear as advocate before a *consuming Fire*, but the Lord of Angels and Men.

From that blessed and adorable Person we have this *Command*, at whose Transfiguration the Heavens sent out the proclaiming Voice of his high Dignity and Divinity, *This is my beloved Son, hear him!* From that Saviour we have the Institution of this blessed Sacrament, who, in the Interests of God and Religion, neither flattered the *Great* nor the *Small*, but *taught the Ways of God in Truth*, regarding neither the Person nor Qualities of Men.

In

Preparatory to the SACRAMENT. 11

In this Institution our blessed Lord speaks as a *Master* who will be obeyed. The Words of the Institution are not like those of the Prophets, *Thus saith the Lord!* but absolutely, *Do this:* And when our *Lord* and our *God* speaks, O may we his *Servants* always *hear* and obey.

The great God that made us, the holy One that redeemed us, who came and conquered for us, in the acceptable Voice of his Church calls us to perform this his dying Command: It comes from the most exalted and dignified Person, *from the Strength of my Heart, and my Portion for ever.*

Whether we are in Adversity or Prosperity, whether High or Low, Rich or Poor, *there* we may all resort for Comfort and Refreshment. At the Table of this *King of Kings*, and *Lord of Lords*, we may *a'l* be admitted; for with him *there is no Respect of Persons.* The Sufferings there represented were endured for all, and only those who want *Faith*, *Repentance*, and *Charity*, will be unacceptable at this Supper of *our Lord.*

O let it then be my Care to meet *him* worthily at his Table, *whom my Soul loveth*; an Opportunity neglected may not again present itself, and into his awful and divine Presence, before *the Face of Men and of Angels*, I may be immediately summoned: whilst I have Health and Strength, whilst *I have Opportunity*, give me, O Lord, Grace to perform this Duty as I ought, and promote the eternal

nal Welfare of my Soul; for with Christ is the *Well of Life* to cleanse us from all Unrighteousness, and in his *Light* shall we see *Light*.

*A Prayer from the foregoing Meditations for
Monday Morning.*

O HOLY and merciful Saviour of the World, the only begotten and eternal Son of God, who didst cast a Veil over thy Glory, and leave the blissful Habitation in the Bosom of thy Father, to redeem us from everlasting Death and Misery, let me not forget the *Dignity of thy Person*, but, in all Humility, praise and magnify thy great Mercy, who art *exalted above every Name*, and art the blessed Son to whom it is said, *Thy Throne, O God! is for ever and ever.*

O Lord, who art graciously pleased to call us to the Altar of thy *Glory*, where, with *Healing in his Wings*, the Penitent do behold the *Sun of Righteousness*, O give us Grace to approach unto Thee with due Reverence, whose Iniquities are multiplied, and who are not worthy to *gather up the Crumbs* which fall from thy Table.

Grant, O Lord, that, with such an awful and affectionate Remembrance of thy redeeming Love, and such a strong and lively Faith in thee, I may appear at thy Table, that, by
thy

Preparatory to the SACRAMENT. 13

thy Grace, I may be made worthy to obtain the Virtue and Fruits of this holy Communion.

Be pleased, O Lord, to accept of this my bounden Duty and Service, that, not weighing my Merits, but pardoning my Offences, I may be replenished with thy heavenly Grace and Benediction, go unto the *Altar of my King and my God* with Joy and Gladness, and receive all the Benefits of thy meritorious Death and Passion. All which I beg at thy Throne of Grace, who art my only Saviour, God from everlasting, World without End. *Amen.*

N. B. Finish this Morning's Devotions in the publick Service of the Church; but if you have not Opportunity to go there, repeat the following Prayer in our most excellent Liturgy.

Almighty and most merciful Father, I have erred and strayed from thy Ways like a lost Sheep, &c.

O Lord, I beseech thee, mercifully hear my Prayers, and spare me and all those who confess their Sins unto thee, that we whose Consciences by Sin are accused, by thy merciful Pardon may be absolved, thro' *Jesus Christ*, our Lord.

Our Father, &c.

The Grace of our Lord, &c.

MEDI-

MEDITATIONS for Monday Evening.

On the Prophetic Office, which our Blessed SAVIOUR was pleased to take upon him.

WHAT shall we render unto the Lord for the Benefits of our Saviour's Death and Passion, and also for the Doctrines and kind Offices of his most holy and useful Life.

How shall I sufficiently adore thee, O God, who, having spoken to us *by thy Prophets*, hast in these *last Days spoken unto us by thy Son*, whom thou hast appointed *Heir of all Things*, by whom also thou wilt *judge the World*.

Other Prophets came to Kings, and great Men of the Earth, but to all Sorts and Conditions of Men our blessed Saviour gave his wholsome Instructions.

The *Poor* had this comfortable *Gospel preached unto them*, which assured them of a happy Release from all Sorrow and Vexation, and of Treasure in Heaven which *Moth and Rust* cannot corrupt, nor *Thieves break thro' and steal*.

The *Rich and Powerful* are checked and restrained from all Pride, Violence, and Oppression, and taught the Virtue of Charity and Compassion to their distress'd Brethren.

By thee, O blessed Lord, we are acquainted with a spiritual Aid and Assistance *sufficient for us*, in the Weakness and Infirmary of our own Nature.

What

Preparatory to the SACRAMENT. 15

What could be more beneficial to human Society, more for the Peace and Happiness of Mankind, than to be taught to live under a Sense and continual Fear of God, and to have social Duties enforced upon our Minds by the Hopes and Assurances of a future State of Happiness or Misery.

O how great is the Advantage of Christ's Doctrines to those who will be reclaimed and converted by them! All the sacred Mysteries of thy pure and holy Religion tend to the Advancement of Piety and Virtue, and to make us better and happier in the *Life that now is*, as well as *that which is to come*.

Thou, O Christ, hast set before us the Path to present and eternal Felicity, and all thy Doctrines tend to the Improvement and Advancement of our Nature; we are acquainted by thee with God's Goodness to us in our Creation, with his Grace and Mercy after our Fall: We are taught, that God is our Friend and Protector here, and after Death our everlasting Rewarder.

Why art thou so *sad and disquieted*, O my Soul! Remember thy blessed Saviour in this spiritual high Office of a Prophet and Teacher for thy Benefit and Advantage.

O let me think upon and remember his Truth in the fulfilling of all his Predictions, and let my Love of him be sincere and cordial, for the many Doctrines and Precepts contained in his Gospel. O regulate my Life according to the Doctrines of this great Prophet,
and

and give me Grace so to *remember* him, as not to forget the Duty and Obedience which are due to him.

So shall I be prepared to meet my great Lord and divine Preceptor at his holy Table, and by *Faith* receive that *Bread* which CHRIST JESUS our Heavenly Father *giveth* us, and is *the Bread which came down from Heaven, and giveth Life unto the World.*

The Prayer for Monday Evening.

O SAVIOUR of the World, the only begotten Son of God, who hast been graciously pleased to speak to us of eternal Life in thy Name, and revealed thyself to the sinful Sons of Men: Receive my Prayer, and enable me by thy Holy Spirit with due Preparation to come to the Altar of thy Grace and Love.

I know that thou art a *Teacher come from God*, and that *no* Man could do the Miracles which thou didst, except God was with him, and that thou art of a Truth that Prophet *that should come into the World*; who hast foretold and promised a future State of eternal Happiness to the Righteous, and hast warned the Wicked to *flee from the Wrath to come*. O let us not be, like our Forefathers, a faithless and stubborn Generation, who *killed the Prophets, and stoned them which were sent unto them*; but let us reverence thee, who art *the blessed Son of God*,

Preparatory to the SACRAMENT. 17

God, and the last and great Prophet which he hath sent: O let me not despise thy future Promises, disregard thy Warnings, and act a worser Part than the *Jews*, in crucifying thee afresh by Sins and Impieties.

Give me Grace, O Lord, to obey thy Word, and not to set at naught thy Counsels, and abandon myself to Sin and Temptation from which many without so great a Light have kept themselves! *How will the Men of Nineveh* rise in Judgment against me, who repented at the Preaching of the Prophet *Jonah*, when a Prophet so much greater than *Jonah* has been here, and hath commanded us every where to repent. Grant, that by a truly penitent Heart, and lively Faith, I may obey thee, and partake of thy redeeming Grace, who, with the Father and Divine Spirit, art one God, World without End. *Amen.*

MEDITATIONS for Tuesday Morning.

Upon the Priestly Office of our Blessed SAVIOUR.

O What Praises are due unto thy Name, O great and adorable Priest of the Lord, who came to offer for us, and be a Sacrifice for the Sins of the whole World, that none might perish, but have everlasting Life. No Offering but of thy blessed Self, O gracious Lord God, could have been sufficient! No *high Priest*, but thou that art *one* for ever, after the Order of *Melchisedec*, could have made an effectual Offering. O where but in thy
Fulness

Fulness of Merit could we Sinners have found a prevailing Satisfaction of eternal Justice? who, but thy all perfect and all sufficient Self, could have approached the *Holy of Holies*, and interposed between us and Divine Vengeance?

But to my unspeakable Comfort I have in thy *Offering* a well grounded Hope of Pardon and Forgiveness, and that Peace of God which the World cannot give, nor take from me.

O my Soul, rejoice in thy great Salvation; tho' my *Sins are as Scarlet*, such an availing Oblation can *make them white as Snow*, tho' *red like Crimson, make them like Wool*. Thou art a Priest, O blessed Lord, who art touch'd with a Feeling of my Infirmities, and having assumed our Nature, knowest the Weakness thereof.

Thy Oblation of thyself once offer'd, thy *sprinkling of Blood*, hath wash'd the sinful Stains of every penitent Believer; destroy'd Sin, disarm'd Death of its Sting, and open'd the Kingdom of *Heaven* for us.

All Priests but thee, O Lord, were Men of like Passions with ourselves, and had Sins of their own, deserving the *Wrath to come*; they wanted Righteousness to plead to divine Justice, and Power to mediate with the great God of Heaven and Earth. Who but the Son of God's Love, the pure and immaculate Lamb, could be an *Offering* fit for Heaven, and reconcile such *vile and miserable Sinners* to such offended Greatness? But thou, O glorious and
blessed

Preparatory to the SACRAMENT. 19

bleſſed high-Prieſt, couldſt come with Affurance of Succeſs upon the Multitude of thy Father's Mercies, and when our *Phineas* prayed and *interceeded*, his juſt *Plague* for Sin ceaſed. When the *Brightneſs of God's Glory*, and the *expreſs Image of his Perſon*, became an *high Prieſt*, the everlaſting Doors of Heaven were open to us; and ſo full of Grace were his Lips, that the Anger, which had waxed hot, was ſtop'd againſt *Iſrael*. He hath atoned for the great Tranſgreſſion, and in his holy Goſpel has furniſhed us with ſuch *Means of Grace*, as delight the Soul with Hopes of Glory: O *give me Underſtanding*, that I may learn thy *Law*, and then ſhall I *not be aſhamed*, when I have Reſpect unto all thy *Testimonies*.

Accept, O Lord, of my humble and hearty Thanks for the Light of thy Goſpel, and guide me with thy Holy Spirit to follow thy ſublime Doctrines and Inſtructions, to renounce all Ungodlineſs and worldly Luſts, and to *live ſoberly, righteouſly, and godly in this preſent World*, waiting for the *bleſſed Hope*, and thy *glorious Appearing*, O gracious Lord God, when thou ſhalt come to reward our Obedience, accompliſh thy Promiſes, and turn our Faith into Sight, and our Hopes into Enjoyment.

Grant, O Lord, when the happy Day ſhall come, of celebrating the Memorial of thy Sufferings, in the Holy Communion, that with a proper *Wedding Garment* I may be accepted at that Heavenly Feaſt; that I and all thy whole

whole Church may obtain Remission of Sins, and be made Partakers of everlasting Felicity. And this I beg through the Merits and Satisfaction of thy Death and Passion, to whom, with the Father and the Holy Ghost, be all Honour and Glory for evermore. *Amen.*

At rising from our Knees.

GRANT me, O Lord, thy Grace, that I may not only pray, but that I may live up to what I pray for, and practise it in my Life and Conversation, to the Honour and Glory of thy great Name, and the Good and Salvation of my immortal Soul. Grant, O Lord, that I may so live here, that I may be always prepared and ready, whensoever my Change shall come; that it may not appear such a King of Terrors, but a welcome Messenger to bring me to my Master's Glory; in and through the Merits and Mediation of thy blessed Son, *Jesus Christ*, our Lord.

The Peace of God which passeth all Understanding, preserve and keep my Heart and Mind in the Knowledge and Love of thee my God, and of thy Son *Jesus Christ*, my Lord, and the Blessing and Mercy of God the Father, the Son, and the Holy Ghost, be with me now, and for evermore. *Amen.*

Preparatory to the SACRAMENT. 21

Having offered up your Morning Devotions to Almighty God, by proceeding to the publick Divine Service of the Church, or for Want of Opportunity, by reading the Psalms, Lessons, and some Prayers from our excellent Liturgy; now take the most convenient Season of the Day for the following Meditations and preparatory Prayers, &c.

MEDITATIONS.

THOU, O blessed Lord, hast taught us, that we ought always to pray, and not to faint; and hast given us an Example in thy Servant David, in the Evening, Morning, and at Noon-Day, to pray and present ourselves unto thee.

Assist me, mercifully, in all my Supplications and Prayers, guide and instruct my wandering and uninform'd Soul, and dispose the Way of thy humble and prostrate Servant towards the Attainment of everlasting Salvation.

In the Name of the Father, and of the Son, and of the Holy Ghost, I offer up myself at thy Throne of Grace, desiring Pardon of my Sins, through the Merits and Satisfaction of *Jesus Christ* the Righteous.

I know, O Lord, that if I regard Iniquity in my Heart thou wilt not bear me, O cleanse me therefore from my secret Faults, and renew a right Spirit within me.

Shew thy wonted Compassion, O Lord, to the Frailties and Imperfections of thy unworthy Servant, and let not any spiritual Pride, or Self-sufficiency lead me into Ruin.

C

Thou

Thou hast declared in thy Gospel, that he that *humbleth himself shall be exalted*, O remove from me all fancied Merit of my own Righteousness, and give me a lively Faith and Confidence in thee. Strengthen my Weakness by thy powerful Grace, and what I see not, teach thou me.

O thou great God, who art not easy to be provoked, but ready to forgive, who sufferest not thy whole Displeasure to arise against us, but in thy Judgment rememberest Mercy; O let thy Compassions fail not, but remove out of thy Sight the Multitude of my Transgressions, that I may praise thee with joyful Lips.

Thy Words are sweeter to me than the Honey or the Honey-comb, than all the vain Pleasures, and false Profits of this Life; O let my chiefest Pleasure and Satisfaction be in thy Service, my greatest Delight to walk in thy Commandments, and all evil Ways let me utterly abhor.

O what can equal an inward Peace and Quietness of Conscience! O give me that Peace, blessed Lord, which thou didst leave unto thy Disciples, and which not as the World giveth, thou gavest unto them; that when I am afflicted in this Valley of Tears, I may have that heavenly Peace which is sufficient to keep our *Eyes from Tears*, as thy Grace is *our Feet from falling*.

In the great Uncertainties and Inconstancies of this World, let me, O Lord, faithfully believe,

Preparatory to the SACRAMENT. 23

believe, and happily improve the Constancy of thy Love, and Certainty of thy great Reward: Let the Richness of thy Mercy comfort all the poor Sons and Daughters of Affliction, and place all our *Affections* where only *true Joys are to be found*.

O that my Eyes could drop Tears without ceasing, that my Heart could break forth into holy Complaints, and my Soul be melted into Sorrow, that neither *myself* nor *others* have kept *thy Law*. Lord, let me for the future keep it *with my whole Heart*, and as thou hast beheld us *sinning*, behold us now *sorrowing*; that as our Sins have provoked thee to Anger, our Tears may move thee to Compassion, that thy great Name may be magnified, our Miseries relieved, and the Sorrows of our Hearts comforted.

Grant that we may neither complain of thy Judgments, nor despair of thy Mercy, but quietly and thankfully rely upon thee, and all the Time of our great Enlargement be continually worshipping towards thy holy Temple, and come to thy Altar, relying on the *Multitude of thy Mercy*.

Glory be to the Father, Son, and Holy Ghost, as in the Beginning, so now at this Time, and to all Eternity. *Amen*.

The Prayer.

Most gracious Lord God, who of thy tender Love to Mankind didst give
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thine

thine only Son *Jesus Christ*, to enter into the Priesthood of thy holy Church, and, by the Oblation of himself once offer'd, to make upon the Cross a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; hear me, O merciful Father, I most humbly beseech thee, and grant me Grace to consider the Benefits of thy Son's Death and Passion.

I adore, O Lord, thy Providence and Wisdom in every Dispensation, and in all Things submit myself to thy divine Will and Pleasure. Grant that my Suffering may for experience me in thy Fear, and teach me thy Love, that I may improve and amend from thy Godly Discipline, and thy Rod and thy Staff comfort me.

Thou permittest, O Lord, the Power of Darkness to persecute and oppress the Children of Light, that their Faith and their Patience may be tried, and wilt reward their Perseverance with a Crown of Life. O teach me so to rule my Heart in all its Risings and Agitations, that I may not be hinder'd and disturbed in my Purpose and Resolution to approach thy Altar; give me such a Portion of thy Spirit, that I may win and do Good unto my Enemies, and not Evil. Give them a Love of Justice and Mercy, and grant unto the whole World, Repentance, Amendment, and Salvation. O most blessed Saviour, who art the Way, the Truth, and the Life, bring every Unbeliever into the blessed Fold of thy Church, and instruct every ignorant

Preparatory to the SACRAMENT. 25

ignorant Person in the Ways of Godly Wisdom. Subdue, O Lord, the Pride of our stubborn and sinful Natures, and bring us all to the Obedience of thy Love.

Let no Hatred nor Prejudice divide thy Church, O Lord, nor let thy holy Truth be sullied with the Mixture of any impure or false Doctrines. Let no bad Principles nor Practices disorder the Beauty of thy true Religion, nor any *Doctrines of Men* be taught as the *Commandments of God*; but grant, O Lord, that thy Truth may be publickly maintained, constantly taught, seriously attended, and zealously practised by me, and the whole World, in our several Stations; that with *Hands wash'd in Innocency* thy Altar may be approached with due Preparation, and I, and all thy whole Church, receive Remission of our Sins, by the bruising of that Body, and the shedding of that Blood, which are received by Faith in those holy Elements.

Let all the World praise thee, O God, and know that in thy Church there is a *Prophet* of infinite Wisdom to teach us, a *Priest* of perfect Holiness to sacrifice and atone for us, and a *King* mighty in Power to pardon and forgive our Transgressions. O thou supreme Being, who hast raised from the Dead our Lord *Jesus Christ*, and exalted him to thy Glory in Heaven, there to *remain an high Priest*, to interceed for us, and offer and present unto thee his Bruises, for our Transgressions, and those Stripes which he endured,

to heal us; give me a Faith to apply this holy Offering to my polluted Soul, and never to trust to my own Merits or unprofitable Services, but to offer them as humble Acts of my Love and Obedience to thee, who hast taught us, that without *Holiness* no Man *shall see the Lord*. Accept my Prayers and Services as the Fruits of my Faith in thee, and grant, that the glorious Hopes of thy Gospel may produce the Effects of a holy and unblameable Conversation; that so I may be a worthy Guest at thy holy Table, and, thro' the powerful and availing Sacrifice of thy dear Son, receive the Salvation of my Body and Soul, in thy eternal Glory.

O blessed *Jesu*, make me, and every one for whom thou hast shed thy precious Blood, obedient to the heavenly Calling, and partake of the Blessings of thy Truth and Peace in this World, and in the World to come Life everlasting.

A Confession (from the Communion Office.)

A Almighty God, Father of our Lord *Jesus* Christ, Maker of all Things, Judge of all Men; I acknowledge and bewail my manifold Sins and Wickedness, which I from Time to Time most grievously have committed, by Thought, Word, and Deed, against thy divine Majesty [*Here confess those Sins you find yourself most inclined to*] by which I have provoked most justly thy Wrath and Indignation against me, I do earnestly repent, and

Preparatory to the SACRAMENT. 27

and am heartily sorry for these my Misdoings; the Remembrance of them is grievous unto me; the Burden of them is intolerable. Have Mercy upon me, have Mercy upon me, most merciful Father; for thy Son our Lord Jesus Christ's Sake, forgive me all that is past, and grant that I may ever hereafter serve and please thee in Newness of Life, to the Honour and Glory of thy Name, through Jesus Christ our Lord. *Amen.*

A Prayer for Pardon (from the Communion Office)

A Lmighty God our heavenly Father, who of thy great Mercy hast promised Forgiveness of Sins to all them that with hearty Repentance and true Faith turn unto thee; I most humbly pray and beseech thee, of thine infinite Goodness, to have Mercy upon me, to pardon and deliver me from all my Sins, to confirm and strengthen me in all Goodness, and to bring me to everlasting Life, through Jesus Christ our Lord. *Amen.*

Lord, I beseech thee to grant unto me, thy Servant, Grace to withstand the Temptations of the World, the Flesh, and the Devil, and with a pure Heart and Mind to follow thee the only true God. Give me Grace to deny Ungodliness and worldly Lusts; that I may live soberly, righteously, and godly in this present World; that I may behave myself here as a good and faithful Servant, and may by thy Mercy

at the last be received into the Joy of my Lord.

Set a Watch, O Lord, before my Mouth; and keep the Door of my Lips, that I offend not with my Tongue. Direct me in all my Actions, prosper me in all my lawful Endeavours, and in the Business of my Employment and Calling; and give me, O Lord, thy Grace, thy Blessing, thy Direction, and thy Assistance therein, that I may be enabled to make a Provision for my Support and worldly Subsistence; but grant, O Lord, that I may use a Conscience void of Offence to thee my God, and to all Men; that I may do nothing which may dishonour thee, or wound my own Soul; but that I may diligently apply myself to all such good Ways, which thou hast prepared for me to walk in. And, O Lord, I beseech thee, to give thy Angels Charge over me, to keep me in all my Ways, that no Evil happen unto me, nor any Plague come nigh my Dwelling; so that I, and mine, may be safe under thy most gracious Protection, through Jesus Christ our Lord.
Amen.

From the Litany Office.

I Humbly beseech thee, O Father, mercifully to look upon my Infirmities; and, for the Glory of thy Name, turn from me all those Evils that I most righteously have deserved; and grant that all my Troubles and Afflictions

Preparatory to the SACRAMENT. 29

Afflictions may turn to my spiritual Profit and Advantage, that thou mayst turn unto me, and have Mercy upon me. Give me Grace to put my whole Trust and Confidence in thy Mercy, and evermore serve thee in Holiness and Pureness of Living, to thy Honour and Glory, through our only Mediator and Advocate Jesus Christ our Lord. *Amen.*

Our Father, &c.

The Grace of our Lord Jesus Christ, and the Love of God, and the Fellowship of the Holy Ghost, be with me for evermore. *Amen.*

MEDITATIONS for Tuesday Evening.

On the Kingly Office of our Blessed SAVIOUR.

LOOK up, O my Soul, and see the divine Majesty of thy dear Redeemer; consider the Humility of his human Nature, who was the great *King* whom God hath set upon his *holy Hill of Sion*.

What shall I render unto thee, O blessed Lord, for all the Benefits done unto my Soul by thy holy Offices and Functions; as a **PROPHET**, in foretelling and forewarning me of approaching Temptations, and teaching and instructing me to bear manfully that Part of thy Cross and Sufferings; as a **PRIEST**, to offer thyself for my Frailties and Infirmities,

ties, to support and comfort me, to pray for me that my *Faith fail not*, and that Satan may not *sift* out all my Trust and Confidence in thee; as a KING, to conquer and subdue the Enemy. O Lord, O holy Prophet, direct me; O blessed Saviour, thou Priest for ever, sanctify me; and thou, O King of Heaven, fight for me, that Satan and his Temptations overcome me not.

How great is my Joy! Why art thou disquieted O my Soul? The Man of Sorrows, and acquainted with Grief, is possess'd of sovereign Power and Authority in Heaven, and hath overcome the Principalities and Powers of Darknes. Though it pleased God, for my Sake, to smite, bruise, and afflict him, he hath now divided him a Portion with the Great, and he shall divide the Spoil with the Strong, even Christ the King of Glory.

Sing O ye Righteous, break forth into Joy my afflicted Soul, for Christ is exalted in Heaven, to raise up them that fell from Paradise, and to beat down Satan under our Feet. The *Head* is crown'd, how are the Members honour'd, and how am I strengthened and comforted in the Storms and Tempests of Life! *Christ*, who is my Life, shall appear, where is the *Sting of Death*? He is my *Crown* of rejoicing, why am I afraid of laying my Head in the Dust? The Grave now has no Victory. I shall appear with *Christ* in Glory.

Praise

Preparatory to the SACRAMENT. 31.

Praise the Lord, O my Soul, for *Christ* is King, and hath put on *glorious Apparel*; he hath *girded himself with strength* sufficient for all my *Weakness*. Now I know that my *Labour is not in vain in the Lord*, for he is clothed with Power, Majesty, and Honour. All the Angels of God worship thee; thy Throne, O blessed Lord, is for ever and ever, and the Scepter of Righteousness is the Scepter of thy Kingdom. Thou art the true King *Salem*, and to my Soul the *Prince of Peace*: In that sweet Peace therefore I will lay me down and sleep, for the Lord sustaineth me.

Teach me, O Lord, to preserve that Equity, which is the Habitation of thy Seat, and to perform all those Commands which for their Sakes, their greater Ease and Happiness in this World, thou hast laid upon thy People. It is the Property of a King to give Laws to his Subjects, it is therefore suitable to thy Dignity, O God, my King, to order my Goings.

Thou art Lord Paramount, this Name is written on thy Vesture, *King of Kings*, and shalt not thou command thy Servants, shalt not thou, by whom Kings reign, put forth thy Royal Edicts, by which the moral World shall be govern'd? How would the Vine spread its luxurious Branches, were it not pruned; and into what wild Extravagance in Vice should we run, did not thy Laws bind us? But thy Commandments are not grievous, thy Yoke is easy, and thy Burthen is Light.

Blessed

Blessed be thy Name, for thy Gospel Precepts and Injunctions; thou hast planted a Hedge of Ordinances around us, give me Grace to keep within it, lest breaking it down I wander from thy Paths, which are the Paths of Life.

O let the Consideration of my Saviour's Sovereignty and Dominion over his Church teach me Obedience and Subjection. This Office, this exalted Character, this divine Authority of thee O holy Lord, will publish my Treachery and Unfaithfulness to thee, if I transgress the Precepts of thy Gospel, and particularly the *last Request* of thy Lips (thy earnest Desire and Injunction to take the blessed Sacrament) *to do this in remembrance of thee.* O my Soul, be careful to obey thy Lord and thy God, and consider him as thy King as well as thy Redeemer, and give due Honour to him that *sitteth upon the Throne*, and to the *Lamb for ever and ever.* I will magnify thee, O Lord, my King, and I will praise thy Name for ever.

O let me never rebel against the Prince of my eternal Peace, nor neglect those Things which, from a Subject, will make me Heir and Partaker of thy Crown of Righteousness.

O blessed Lord, of * whose Government there shall be no End, who art upon the Throne of David, and his Kingdom, to establish it with Justice

Preparatory to the SACRAMENT. 33

Justice and Judgment, who art set on the Right-hand of the Majesty on high, to whom hath been given the uttermost Part of the Earth for thy Possession, I humbly beseech thee, *that thy Kingdom may come*, and that * *all the Kingdoms of the World may be turned unto thee*, and *that thy Will may be done on Earth, as it is in Heaven.*

Grant, O Lord, that my Duty to thee may be my greatest Pleasure, and that I may study to obey and please thee, *the only Law-giver*, who art able to save and to destroy, and wilt come again to execute Vengeance on them that obey not thy Gospel. O Lord, I am *stedfastly purposed* to make myself of the Number of thy Friends in *keeping thy Commandments*. I most humbly, and without the least Restriction, accept the *Covenants* of thy Grace, which thou hast ratified by thy Blood; and am resolved, by the Assistance of thy Holy Spirit, which thou hast promised to them that ask it, to perform faithfully *those* on my Part, and so to live and believe, that no *Tribulation* nor *Distress*, *Persecution* nor *Famine*, *Nakedness*, *Peril*, nor *Sword*, nor *Death*, nor *Life*, nor *any other Creature*, shall be capable of engaging me to a wilful Transgression of thy Laws.

O Lord, take not thy Holy Spirit from me; but grant I may persevere in these holy Desires and Resolutions, that, repenting of all
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* *Rev. xi. 15.*

my former Sins, and detesting those Things that occasioned thy bitter Sufferings, I may with Faith draw near thy holy Table, and receive thy Body and Blood, to my Comfort here, and everlasting Happiness hereafter. Grant this, I beseech thee, thro' *Jesus Christ*, our Saviour. *Amen.*

A short Prayer and Confession.

O Eternal, infinite, and Almighty Lord God, who not only *givest* us those Things which be needful, but commandest us likewise to *do* those Things which be profitable for us, I humbly prostrate myself before thy adorable Majesty, and with a true and hearty Sorrow confess that I have rebelled against thee, and have grievously sin'd in Thought, Word, and in Deed; and that I have added this Day many Offences to my former Transgressions [*here Name the particular Sins of the Day*] But, O great and glorious God of Heaven and Earth, have Mercy upon me, forgive me my Sins, save me for thy Mercy's Sake, that Iniquity may not be my Ruin.

O *Christ* hear me, Lord have Mercy upon me; cleanse me from all Unrighteousness, and bring me to everlasting Life, for the Glory of thy holy Name, O blessed Mediator and Advocate, *Jesus Christ*, our Lord. *Amen.*

Lord, hear my Prayer, and let my Cry come unto thee.

A Thanksgiving for the Mercies of the Day.

O GOD my Creator and Preserver, upon whom all Creatures wait, and thou givest them their Meat in due Season, I thine unworthy Servant desire to return my humble and hearty Thanks for all thy Goodness and loving Kindness unto me, for thy Protection this Day from all the Accidents and Disasters of Life, but above all for the Manifestation of thy Son *Jesus Christ* in the Flesh, to destroy the Works of the Devil, and for his sending the Holy Spirit to be my Guide, Comforter, and Instructor, until his coming again. I praise thee, O Lord, for all thy Means of Grace and Hope of Glory, for the holy Ordinances and Institutions of thy Church, and especially for the Memorial of thy Love in this blessed Sacrament, to which I am invited by the Minister and Pastor of thy Flock. O give me Grace to receive all thy Mercies spiritual and temporal, with a truly grateful and thankful Heart, and with due Preparation to take the Cup of thy Salvation, and call upon thy Name, O blessed Lord God, my adorable Saviour and Redeemer. *Amen.*

The Conclusion.

FULfill, O gracious God, the Desires and Petitions of thy humble Servant, which I have offer'd unto thy divine Majesty, and
now,

now, O Lord, permit me to lie down in thy Peace, and to rise in thy Favour, preserving me from all Perils and Dangers of this Night, for the Love of thy only Son, *Jesus Christ*, our Lord. *Amen.*

Unto thy gracious Providence, O Keeper of *Israel*, that neither slumbereſt nor sleepeſt, I commit myſelf. Lighten mine Eyes, that I ſleep not in Death, for his Sake, and thro' his Merits, in whoſe excellent Form I conclude my imperfect Prayers.

Our Father, &c.

The Grace of our Lord, &c.

MEDITATIONS for Wednesday Morning.

On the many excellent Virtues of our bleſſed Saviour.

LOOK up, O my Soul, to the Author and Finiſher of our Faith, and contemplate on thoſe Virtues and Graces, which adorn the Goſpel Narrative of his moſt holy Life. Who can be unprepared for the Lord's Supper, or in any Danger of unworthily approaching his holy Table, who ſets the bright Example of his Virtues before him, and making the Lamb of God his Model of Behaviour, endeavours to waſh his Hands in Innocency.

Put

Preparatory to the SACRAMENT. 37

Put on the Lord *Jesus Christ*, O my Soul, and enter as much as thou canst into those Habits and Virtues which rendered him so lovely and amiable. O place this perfect Original in thy View, that *beholding as in a Glass such Glory of the Lord, I may be changed into the same Image, from Glory to Glory, even as by the Spirit of the Lord.*

The Life of the Holy Jesus, *like Truth*, was uniform and consistent: He did not excell in some Things, and fail in others; but his whole Conversation was unblameable and inoffensive. His Miracles were wrought with the most merciful Views, and whilst he proved his Messiahship, he proved at the same Time the Benignity of his Nature and Disposition; he had Power to make himself great, as well as to make the *five Loaves* and *two small Fishes* satisfy and feed *Thousands*, but, to check all Ambition in his Followers, chose a low and inferior Station.

Every Object of Distress was an Object of our Saviour's Compassion, and it was the calamitous Case and Condition, not the *Person*, that he considered and respected.

He was free from all Deceit and Imposition, and dealt freely, openly, and generously with his Disciples; he would not delude them with vain Hopes, nor Expectations, but checked their aspiring Thoughts, in acquainting them with the worldly Miseries, which attended the Propagation and Profession of his Doctrines.

How

How devout a Person was the blessed *Jesus*, both in public and in private! *He was daily in the Temple*; and, to preserve that Order and Decency, that Reverence which is due to a Place of Worship, drove out all the Money-changers, and Persons who prostituted the *House of Prayer* to worldly and irreligious Uses. The Authority of human Laws were binding to him in every Thing consistent with Religion, and no Tribute was refused, nor Society injured, in his whole Deportment.

He performed a Miracle to pay the Tribute demanded of every Son of *Israel*. He paid great Regard to public Order and Establishment. He was exemplary in his private as well as his public Devotions, and was conversant with his Father by Prayer and Meditation. He frequently withdrew, that he might the more freely contemplate and fix his Thoughts on heavenly Things.

With Regard to Man, his Life was one continued Scene of Charity and Compassion. He sought the Wretched out, and *went about doing Good*. He had a Sweetness of Temper most lovely and remarkable, and neglected no Opportunity to oblige and serve Mankind. How many Diseased did he cure? how many Blind did he restore to their Sight? how many Lame to their Limbs? how many dumb Persons to their Speech? *possessed* and *distracted ones* to their Senses and Reason? * Nor was he

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* *Vide Matt. v, Sermon on the Mount,*

less mindful of the Souls than the Bodies of Men. How indefatigable was our Lord in preaching the glad Tidings of Divine Grace and Favour; and how did he inform, how endeavour to reform Mankind, by his Sermons and Discourses! How did he improve common Subjects and Occurrences to the spiritual Advantage of his Followers! How plainly and condescendingly would he instruct the Ignorant! With what Power and Strength of Argument did he convince Gain-sayers! and with what Freedom and Austerity, however rich or great in the World, did he reprove Vice wherever he perceived it! How gently did he deal with weak Persons, how careful not to *break any bruised Reed!* To refuse his Grace and Mercy was Matter of the greatest Grief to him; and what Tears streamed from his Eyes for the Wickedness and Destruction of *Jerusalem!*

From our blessed Redeemer we may learn to do dwell; and as his whole Life was a Life of Affliction, no Trouble can befall us, that for Sin excepted, but we may perceive our Lord having his Share of it. Are we born of poor and mean Parentage? Contentedly he passed for the Son of a Carpenter, and bore the Reproaches of that mean Station. Are we in Poverty and Indigence? Christ had not where to lay his Head. Are we abused and slandered? He was called Glutton and Wine-bibber, a Friend to Publicans and Sinners, a Seducer, a Blasphemer, an Agent and Emissary

Emiffary of *Beelzebub* the Prince of Devils. Are we deceived and betrayed by *pretended Friends*? One of his *own* Disciples betrayed him to his Enemies. In all which Sufferings, Reproaches, and Calumnies, in all which base Returns, from a World wherein he was continually doing good, he was patient and submissive, he was still, like his Heavenly Father, kind to the Wicked and Unthankful; and no Rancor or Revenge, no Bitterness of Mind, was ever perceived in him.

How many Proofs did he give us of his wonderful Humility! He was not desirous of worldly Praise and Applause. He laboured to conceal all those Qualities and Actions, which might procure him worldly Favour and Popularity. He gave all the Glory to God, and attributed nothing to himself. When the *Woman* in Admiration of his Doctrines rapturously cried out, *Blessed is the Womb that bare Thee, and the Paps that Thou hast sucked!* He turned those Expressions, which reflected some Honour to himself, to the Encouragement of others to Piety and Virtue; yea, rather, says he, *are they blessed that do the Will of my Father.*

Of this blessed Person we may learn to be lowly in Heart: he washed his Disciples Feet, and in every Instance of that Virtue shewed a Humility most amiable and exemplary. Hastiness of Temper, and Averseness to Contradiction, which are the Effects of Pride, were not seen in this Mirrour of Meekness.

Preparatory to the SACRAMENT. 41

Meekness. As he would not be provoked, so he never provoked any; but was full of Courtesy and Affability to all Men.

O my Soul, let these Things raise thy Affections to *Christ*, and then with what Love wilt thou *approach his Altar*; with what Cheerfulness and Readiness obey his Orders and Institutions, whilst thou *rememberest* these amiable Qualities and Dispositions! Unto those *who believe*, *Christ is precious*, and we are a *chosen Generation*, a *royal Priesthood*, that we may *shew the Praises of him who hath call'd us out of Darkness into his marvellous Light*.

O what Virtue is gone out of *Christ* to them that believe! Lord increase my Faith, then shall I see my Satisfaction, my Justification in *Christ*; he will make me, like the Psalmist's *King's Daughter*, *all glorious within*.

Holiness is the Signature and Engraving of *Christ* upon the Soul; he is the *Refiner's Fire* to purify us from our Dross; the *Fuller's Soap* to cleanse us from the Corruptions of our Nature; he cometh upon us in this infirm State, *with Healing in his Wings*.

Be comforted, O my Soul, that in *Christ* thou art accepted by God, and thro' him he is propitious to thy Prayers. Go thy Way to his Altar, eat the Bread of thy Salvation with Joy, and drink the Cup of Blessing with a *cheerful Heart*; for God thro' his prevailing Merits *accepteth thy Work*. He is made
our

our Righteousness. Christ is the End of the Law, for Righteousness to them that believe.

O my Soul get into this *Ark*, and save thyself from the *Deluge* of Divine Wrath. Think of thy Want of *Christ*, thy lost and undone State without him. Lay hold on him by Faith, and prove thyself his *Friend* by keeping his Commandments, particularly the *last* and most important one, to *shew his Death*, till he *come*, in the sacred Ordinance of the Lord's Supper.

A Prayer from the foregoing Meditations.

O Blessed and adorable Saviour, who by the exemplary Virtues of thy Life, and Freedom from all Sin, hast proved thyself the holy and immaculate *Lamb of God*, give me Grace to bear in my Mind thy great Perfections, and to follow thy Steps, that I may worthily approach thy holy Table.

Give me thy assisting Grace, O Lord, to direct my Life after this excellent Model, and in all the Temptations of the World, or of my own strong and corrupt Passions, to ask myself the Question how I can *do such Wick- edness*, and *sin against thee*, who hast sent thy Son to be a *Sacrifice* for Sin, and also an *Example of Godly Life*. O Lord, let his innocent Life and meritorious Death be ever before me, to keep me from the Assaults of my great Enemy, both on the right Hand and on the Left. In- spire me, O Gracious Lord, with a noble Am-
bition

Preparatory to the SACRAMENT. 43

and a laudable Desire to do thy Will, as he did on Earth, that I may dwell with him in thy Presence to all Eternity.

I am encompassed with Trouble and Infir-
mity: O shew thy *Strength* in my Weakness,
and give me such a Frame and Temper of
Mind, as may carry me patiently thro' this
Wilderness of Sorrow, till I arrive at thy pro-
mised Land. Grant that I may so labour in
the Way of Righteousness, that I may keep
in the Path leading to Salvation, the Path which
thy beloved Son has enjoin'd me to walk in,
that *when* he who is my Pattern, and my
Life, shall appear, I may *appear* with him in
Glory, and walking *after his Likeness*, may
receive the eternal *Satisfaction* thereof in
his Heavenly Kingdom, thro' whose Merits,
and in the Words of whose excellent Prayer,
I further call upon thee.

Our Father, &c.

*A Prayer for that universal Love and
Charity, which were exemplified in the
Life and Sufferings of our SAVIOUR.*

O Blessed Lord, the Author of Peace, and
Lover of Concord, who requirest of
those, that *draw near* to thy *holy Table*, to be
in Love and Charity with all Men; and who
wast thyself not only the *Preacher* but *Prac-*
tiser of this Righteousness; give me the As-
sistance

sistance of thy Holy Spirit, to calm and subdue all those Emotions of the Mind, which proceed from the Injuries and Provocations of the World, and are such Letts and Hindrances to religious Duties.

Grant, O Lord, that, in the Representations of thy Sufferings and Death in the *holy Sacrament*, I may call to mind thy Love, in delivering me from the eternal Death and Misery of Sin, and procuring for me everlasting Life and Felicity: O let me attentively consider *the Length, Breadth, and Height* of divine Love and Compassion to Sinners, which prevailed upon thee to give thy Life as a Ransom for us, and let the Remembrance thereof penetrate into my flinty Heart, and lead me to shew Love and Forgiveness to my offending Brethren. Grant, O merciful Saviour, that, from a View and Reflection of thy redeeming Mercy, I may put on thy sweet and charitable Disposition, thy Bowels of Compassion to all the poor Members of thy Church.

Give me Grace, O Lord, to renounce all that Hatred and Animosity, that Contention and Discord, that Variance and Antipathy, which are so unhappily visible in the Christian World; to be grateful to my Friends, and loving and forgiving to my Enemies; that I may approach thy Altar without any Anger or Malice in my Heart, against any Neighbour or Fellow Creature.

As thou, O blessed Jesus, didst with extended Arms of Love and Affection embrace the

Preparatory to the SACRAMENT. 45

whole Race of sinful Nature, grant that I may never shut out nor exclude any Christian Brother from my Pity and Compassion; but that all *Bitterness* and *Wrath*, all *Clamour* and *Evil-speaking*, may be put away from me, with all Malice; and that I may be *kind*, *tender-hearted*, and *forgive* as thou hast *forgiven me*.

O teach me, from thy Example, to do all the Good I can in my Life, in any Prosperity to be humble, *easy* of *Access*, haughty and scornful to none; and O pour into my Heart that *Gift of Charity*, the very *Bond of Perfection*, without which whosoever liveth is *counted dead before thee*; to whom, with the Father and Holy Ghost, three Persons and one God, be all Praise and Dominion for evermore. *Amen.*

Some PERSUASIVE MOTIVES to Christian Patience.

THERE is no Excuse more frequently offered, for absenting ourselves from the blessed Sacrament, than the Troubles and Misfortunes of Life, which, it is alledged, ruffle and discompose us, and render us unfit for this holy Office; but how easily would this Impediment be removed, did we call to mind the Sorrows of the Son of God, and imitate his Conduct, who *endured patiently Suffering wrongfully?*

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Though in a continual *Acquaintance with Grief*, in a daily *Contradiction of Sinners*, what good Action did he ever omit or postpone? What Part of his sacred, ministerial Office did he neglect, because of those Troubles, those bad Returns from the World which he constantly met with? O let us remember and reflect on the Chain of Misfortunes, Disgraces and Reproaches of our Lord, and to which for our Sakes he exposed himself, in his State of human Nature. He submitted to the greatest Hardships and Inconveniencies, and daily suffered some Temptation, Abuse, or Trouble; and yet *he was daily in the Temple*. O why should we be so vexed and discomposed at the worldly Scorn and Contempt, at the Abuses and Accusations of Enemies, when our blessed Lord was *without Sin, and had no Guile found in his Mouth*, and yet was *despised and rejected of Men*?

Even the *Virtues* of our Redeemer were Imputed to him as *Crimes*. His Desire to reform Sinners, conversing with them, in order to *reprove and instruct* them, brought on him the opprobrious Names of *Glutton and Wine-bibber, a Friend of Publicans and Sinners*; he came to his own, and his own received him not; the Creature knew not his Creator; the condemned Criminal abused and reviled the merciful Prince that brought him a Reprieve. His Miracles were called *Imposture*, and said to be effected by Magic and diabolical Art.

The

Preparatory to the SACRAMENT. 47

The Prince of Peace, and Preacher of Righteousness and Salvation, was called a Perverter and Seducer of the People. For a Life of continual Use and Benefit to Mankind, he was delivered up to *Pilate*, and condemned to a cruel and ignominious Death. Yet how easy, how unsubdued by Trouble, how persevering in the good Offices he took upon himself!

To the *new Revelation* of his Will to Mankind he gave the Characters of a *Divinity*, by performing many Miracles; but now that such divine Revelation is sufficiently established, and such Miracles are ceased, and Things have moved in their natural Order, Miracles being no longer necessary, it is to tempt God to desire one in our Favour; and indeed, instead of desiring God to immediately heal or deliver us from some Disease, or Trouble, by a miraculous Operation, it is good for us to be afflicted; and the rough and uneven Road of Tribulation and Misfortune, we shall perceive to be the nearest Way and most sure Path to everlasting Felicity: For Afflictions contribute to our Sanctification, as the fiery Trial of the Gold does to its Purity from the Dross, and gives us Occasion to glorify God, by our patient Submission and Resignation to his divine Will and Appointment.

It is a great Motive to Patience to consider our Desert of Affliction. If Sin had been unknown, worldly Troubles had never been experienced.

experienced. Our Saviour knew no Sin, but yet he suffered, because he represented Sinners, and took upon him, in their Sorrows, Part of their Sufferings for Sin: And, O marvellous Effect of divine Love and Wisdom! those very Sufferings, which Sin occasioned, are made the Remedies against Sin; the Consideration whereof is a most leading Inducement to Patience.

When God does not afflict us like other Men, we are apt to be proud and self-opinionated, and to think God approves of us and all our Actions, by suffering our Affairs to go on smoothly and prosperously. In the *Psalms* we read, that, after rebuking wicked Man for his Actions, God makes use of these Expressions, *These Things hast thou done, and I kept Silence; and thou thoughtest wickedly, that I am even such an one as thyself; but I will reprove thee, and set before thee the Things which thou hast done.*

God calls to us in Prosperity, but we hear not his Voice; in which Temper and Disposition of corrupt Nature he changes the Battery, and, if I may so speak, attacks the Sinner in another Quarter. Weary of our Behaviour under the Smiles of his Providence, he corrects us in his Judgments, and by this Means softens the Heart, and renders it susceptible of the Impressions of his Word.

To raise us from Sin, God deals with us as we do by one in a Lethargy; whom we move, disturb, smite, and strike, till he awakes

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Preparatory to the SACRAMENT. 49

awakes out of that Sleep, which otherwise would be mortal to him. The Sinner is plunged into a carnal and profound Security, and Afflictions, Diseases, and acute Pains serve to awaken him from his sinful Lethargy, which would otherwise bring him to eternal Death; to this Purpose the Apostle tells us, *That no chastening for the present seemeth to be joyous, but grievous; nevertheless, afterwards it yieldeth the peaceable Fruit of Righteousness to them which are exercised thereby.*

Let us then, in every Evil that befalls us, look to the polluted Fountain from whence the bitter Water proceeds, and let us submit, as knowing we ourselves are the Cause of our Misfortunes. Let us consider how good God is, to humble us by Afflictions, that we may not come into the eternal Torments of the proud and rebellious Angels! The *light Affliction*, which is but *for a Moment*, worketh, for those who are sanctified thereby, an *eternal Weight of Glory*. O what an Argument for Patience, what a Sweetning of the bitter Cup, to think that, for a short Life of Misery, there will be eternal Repose and Happiness!

Thus patient, thus rejoicing in Tribulation, it will prove no Hindrance, no Impediment to the blessed Sacrament: Though the World frowns upon us, we shall go, like the *hunted and thirsty Hart to those Water-brooks*, and receive the greatest Consolation from that spiritual Repast. At that *rich Gate*,
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the *poorest Lazarus* will be relieved; the *Crums* from that Table will be satisfying and nourishing, and, however afflicted, let us not neglect our Duty, which may bring worse Afflictions upon us. The holy Offices of our Religion may comfort us, but the Neglect of them cannot relieve us.

Christ has opened his Heaven for us, let us be courageous and patient in a few momentary Sufferings. In a little Time our dear Redeemer, that commands our Attendance at his sacred Altar here on Earth, will satisfy us with the Riches of his Father's House, and reward our Patience in earthly Sufferings with everlasting Pleasures. Let us receive then the Seals of Redemption at his holy Table in the Church militant on Earth, to receive and for ever enjoy the glorious Inheritance in his Church triumphant in Heaven; in that blessed Place, where, from being Fellow-Communitants, we shall become Fellow-Saints in Light, and, without any more mourning and repenting at the Sense of our Sins and Transgressions, glory and rejoice in the Sight of those Wounds, and of that meritorious Sacrifice, which have brought us to that blissful Region, where we shall sing Hallelujahs to our God, and to the Lamb for ever and ever. *Amen.*

A Prayer for PATIENCE, and that our Troubles and Misfortunes may not hinder nor indispose us for the BLESSED SACRAMENT.

O Gracious God, who never failest to help and govern them whom thou dost bring up in thy Fear and Love, be pleased to assist me with thy Holy Spirit in all Trials and Temptations, that they may not extinguish those Flames of Devotion which thy Word has kindled in my Heart, and make me cool and lukewarm *in the Things which belong to my Peace.*

O Lord, let neither the Malice of the World, nor its Crosses and Vexations, indispose my Mind to receive the spiritual Help and Comfort of thy holy Ordinances and Institutions; let me not forsake thee my God, my Strength and my Redeemer, because Man, that is a Worm, may have angered and ruffled me.

O Lord, in all the Troubles which I suffer, give me a Wisdom to discern the many I am free from, and let me lay my Hand upon my Mouth, whilst I endure the Chastnings due to my Sins. O give me Wisdom to reflect, that at thy holy Table there is Rest for the *Weary and Heavy-laden*, and in the *Multitude of Sorrows* which we have in our Hearts, there are Comforts to *refresh our Souls.*

O Lord, let these Thoughts and Expectations have such Power over my troubled Heart, that I may rejoice in the Comfort of thy *holy Word*, approach thy Table full of Faith, of Hope, and of Love, and be converted from all my Weaknesses and Imperfections.

O let me not refuse the spiritual Nourishment of thy holy Communion, for such a weak Reason as temporal Misfortunes; but however assaulted by the World, the Flesh and the Devil, let thy *Command* oblige me, and thy *Promises* charm and lead me to my Duty; that, after my present Life, and all my Sorrows shall cease, I may receive those unspeakable Joys which are prepared for those that, with Faith and Patience, wait upon thee, the God of their Salvation.

Grant this, O merciful Lord, for his Sake who died for me, *Jesus Christ* our Lord. *Amen.*

A Prayer for Humility.

O Great and merciful Lord God, who *re-sistest the Proud*, and dwellest with those that be of an humble Spirit, pour into my Heart the excellent Grace of Humility, that I may not think more highly of myself than I ought to think, but drive from my Thoughts all that Self-sufficiency, and good Opinion, which, without any Reason, I may have conceived of my own Actions.

Give

Preparatory to the SACRAMENT. 53

Give me the Sight, O Lord, of my own Unworthiness; and, knowing that I am *poor*, *blind*, and *naked*, give me the *Riches* of thy Grace, the *Light* of thy holy Gospel, and the *Cloathing* of thy Son's Righteousness. Grant that I may be always sensible of my Dependence upon thee, and, in all the Afflictions which I may suffer, lay my Hand upon my Mouth, acknowledging my own Desert of Punishment, and that I am unworthy the least of thy Mercies.

And grant, O Lord, that I may not only walk humbly before *thee*, but also in the Sight of *Men*, and not only submit to *thy* Chastisements, but also to the kind Rebukes and wholesome Reproofs and Admonitions of *my earthly Friends*. Grant that I may never act nor speak from a Spirit of Contradiction or Vain-glory, but in all my Words and Actions be a Follower of my humble and meek Redeemer, who was gracious and condescending to Men of the lowest Station and Capacity.

Give me Grace, O Lord, in Humility of Heart, to esteem others better than myself, and to be content with their Dis-esteem of me, that, setting at nought the *Praises of Men*, I may always seek thy Approbation: Grant, O Lord, that it may be all my Care and Industry to render myself approved and well-pleasing in thy Sight, O Lord, who art my Hope and my Salvation.

A *broken* and a *contrite Heart* thou wilt not despise; endue me, O Lord, with such a Portion of thy Grace, that with his *Meekness* and *Lowliness* of Heart I may appear at the Altar of thy dear Son, my adorable Saviour, who humbled himself even unto the Death of the Cross.

These my imperfect Petitions I humbly offer up at thy Throne of Grace, and thro' the Merits of *Jesus Christ*, my Advocate and Redeemer. *Amen.*

Another Prayer and Confession, to be used every Day in the Week, by one's self in Private, before receiving the Holy Communion.

O Most holy and merciful Lord God, I confess I have nothing to plead for myself, and blush and am ashamed to appear before thy awful Presence; for my *Iniquities hang over me*, and are like a *sore Burden* too heavy for me. I loath and abhor myself, that I have not, nor do not sufficiently abhor my Sins. I acknowledge I am not able nor worthy to offer up my Prayers to thee, with Assurance of Acceptance; and confess at this Time thy Grace and Goodness in granting me Access to thee, in thy beloved Son *Jesus Christ*, and that thou hast encouraged me to confide in him, as my only Mediator and Intercessor at thy Right-hand. I blush and tremble to be found a Sinner against the great

Lord

Preparatory to the SACRAMENT. 55

Lord of Heaven and Earth, and am therefore unworthy to appear before thee in partaking of the Christian Sacrifice; but the positive Command of my blessed Saviour, who laid down his Life for my Sake, to redeem me, and the many spiritual Wants I labour under, oblige me to apply this sovereign Remedy to repair the Breaches of those Sins, which I from time to time most grievously am guilty of, in the Presence of thy Divine Majesty [*here name those Sins you find yourself most inclined to*] by which I have most justly provoked thy Wrath and Indignation against me, and do most heartily and sincerely repent of the same. *Have Mercy on me, O Lord, after thy great Goodness, and according to the Multitude of thy Mercies do away mine Offences.* I most humbly crave thy Pardon for what is past, and I beseech thee to endue me with that Measure of thy Grace, and Assistance of thy Holy Spirit, that for the time to come I may seek thy Honour and Glory, and study to serve and please thee in true Holiness and Pureness of living; that as thou wast pleased to offer up thyself for me, so I may offer up myself wholly unto thee, and that I may please thee both in Will and Deed, thro' *Jesus Christ*, our Lord. *Amen.*

A Prayer for Pardon.

O Most holy and merciful God and Saviour, I pray and beseech thee, of thy great Mercy, to pardon and deliver me from all my Sins, and suffer me not to perish in them, when I am heartily troubled and sorry for them; but grant me thy Grace, that for the Time to come I may seek thine Honour and Glory, and study to serve thee in true Holiness all my Days, thro' *Jesus Christ*, our Lord. *Amen.*

Proper Psalms. xxvi. xlii.

Psal. xxvi. 1. Be thou my Judge, O Lord, for I have walked innocently: my Trust hath been also in the Lord, therefore shall I not fall.

2. Examine me, O Lord, and prove me: try out my Reins, and my Heart.

3. For thy loving Kindness is ever before mine Eyes: and I will walk in thy Truth.

4. I have not dwelt with vain Persons: neither will I have Fellowship with the Deceitful.

5. I have hated the Congregation of the Wicked: and will not sit among the Ungodly.

6. I will wash my Hands in Innocency, O Lord: and so will I go to thine Altar.

Preparatory to the SACRAMENT. 57

7. That I may shew the Voice of Thanksgiving: and tell of all thy wondrous Works.

8. Lord, I have loved the Habitation of thy House: and the Place where thine Honour dwelleth.

9. O shut not up my Soul with the Sinners: nor my Life with the Blood-thirsty.

10. In whose Hands is Wickedness: and their Right-hand is full of Gifts.

11. But as for me, I will walk innocently: O deliver me, and be merciful unto me.

12. My Foot standeth right: I will praise the Lord in the Congregation.

Psal. XLII. 1. Like as the Hart desireth the Water Brooks: so longeth my Soul after thee, O God.

2. My Soul is a-thirst for God, yea, even for the living God: when shall I come and appear before the Presence of God!

Glory be to thee O Father, to thee O blessed Son, who hast redeemed me and all Mankind, and to thee O holy and divine Spirit, who dost put into our Minds good Desires, and dost sanctify me and all the elect People of God.

The Peace of God, which no Man can give or take from me, be with me now, and for evermore. *Amen.*

If you have Opportunity in any Part of the Day, use these Meditations and Prayers upon the Deceitfulness of the Heart in the Performance of religious Duties.

O MY Soul, how art thou deluded by the Shew of Religion, by the *Form of Godliness*, without the Power thereof; the Heart is *deceitful above all Things*, who can know it? How many Temptations assault us in our holy Performances? Before I come to thy Altar O Lord, *make me a clean Heart*, and *renew a right Spirit within me*.

2. O how do the Pleasures and Profits of this vain World get the Ascendency over our Hearts and Affections, how do they attract from us the inward Heat of our Desires, and Longings for thy blessed Presence? O Lord kindle the decaying Sparks of thy Grace in my Heart, that it may again grow up to a fervent Flame of Devotion. O teach me to know that the World affords no Entertainment like the heavenly Banquet to which I am now invited, that there is no Gain like Godliness, no Treasures like those which thou hast laid up in Heaven for those that fear thy Name, and obey the Gospel of thy Son, our blessed Redeemer.

3. In the midst of Devotion we are in Sin, O let thy Holy Spirit restrain my evil Thoughts and Wanderings of Heart, and keep it with a Diligence

Diligence, when I am preparing for thy holy Table.

O what Troubles beset us, what Oppositions and ill Offices do we meet with, whilst we dwell in this *Meseck*, and have our Habitation in these Tents of *Kedar*? As long as we are in this poor and leaky Vessel of Nature, what mighty Waves beat against us? What Rocks are in our Way to split on? What Seas to overwhelm us? If we arrive at any small Measure of Goodness, what a secret Insinuation of Pride do our Hearts entertain? How apt are we to think more highly of our selves than we ought to think, and not recollect but disparage the divine Grace?

O give me the Self-knowledge and Humility, that I may say with the poor Publican, *God be merciful to me a Sinner.*

4. O what Imperfection is in our Prayers, what Obstructions in our Charities, and what unprofitable Servants are the best of us? How cold and luke-warm, how remiss and negligent in our Duties? O give me an humble Heart, such a Fear of thee as to tremble at my own Sins, and such a Christian Frame and Disposition of Mind as to grieve for the Failings of others.

O Lord, in thy rich Mercy assist my Infirmities, give me Eyes to discern Sin, and a Heart to avoid it. O let my Confession obtain thy Remission and Pardon of my Sins. O Lord, to thee be the Glory, to me the Comfort

60 *Meditations and Prayers*

Comfort of all Religious Endeavours, and deliver me from all my secret Corruptions and unknown Offences.

5. And now seeing I am so impure and sinful in mine own Eyes, how loathsome must I appear in thine, O Lord, who art Purity itself, and cannot behold Iniquity? O blessed Saviour, give me the Sword of thy Spirit for my Defence, and enlighten mine Eyes to see thy Salvation.

6. Search me, O Lord, *try my Reins and my Heart*, let no Sin inhabit there, nor presumptuous Offences have Dominion over me; thy Grace is sufficient for me, O give me such a Portion of it, that I may be able to resist all Temptation, and worldly Provocations to Sin. O Lord crown my holy Desires and Inclinations with Performances, and grant that at the End of this worldly Race I may receive that Prize which is the Purchase of thy precious Blood, and through thy Merits, O *Christ*, be pleased to accept and reward my poor and fallible Endeavours.

A Prayer from the foregoing Meditations, after the Manner of Mr. Nelson.

O Almighty Lord, and everlasting God, who art the great Searcher of Hearts, and from whom no Secrets are hid, give me a Disposition frequently to look into my inward State, that no outward Performances swell my Mind with Self-conceit and Sufficiency.

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Preparatory to the SACRAMENT. 61

Give me Grace to compare my Actions with the Rules of thy holy Word, and wherein they differ, to conform myself to thy Commandments; let no Sin find a settled Abode in my Heart, but after considering my Ways turn my Feet, O Lord, unto thy Testimonies.

Grant I may so judge myself as not to be condemn'd by thee at thy discerning and awful Tribunal; let not Pride and Self-opinion impose on me, nor Sloth and Negligence deter me from my Duty; let me indulge no sinful Passion, nor venture thy Wrath for any present Satisfaction; let no fancied Righteousness stop the Sight of my natural Corruption, and no Sin escape the Scrutiny of a serious Examination; but grant, that with the Qualification of thy holy Apostle, I may eat of that Bread, and drink of that Cup. Give me, O Lord, such Comfort from the Search of my own Heart, that after I have discover'd my Sins and Frailties, I may trust and see how gracious my forgiving Lord is, and rejoice in thy Mercy and Salvation. Finally O Lord, give me Strength and Courage to conquer all unruly Affections, and to stand upon my Guard against all future Assaults, that by Prayer and Watchfulness I may engage thy Almighty Power and Protection in the Hour of Temptation, and at the last Day of Trial. This I humbly beg in the Name of thy Son *Jesus Christ*, my Saviour and Redeemer.

A Collect, from our excellent Liturgy.

Almighty God, who hast given thine only Son to be unto us both a Sacrifice for Sin, and also an Example of Godly Life: Grant that I may always most thankfully receive that his inestimable Benefit, and also daily endeavour myself to follow the blessed Steps of his most holy Life, through the Saviour, *Jesus Christ*, our Lord. *Amen.*

Assist me, O Lord, in all my worldly Business and Affairs, with thy most gracious Favour; and in all the Chances and Circumstances of Life give me a contented Mind, and a Spirit resign'd to thy Will and Pleasure, that I may know how to be abased, and how to be advanced. O Lord, keep me under the Shadow of thy Wings, and give me the Light of thy Countenance, the Remainder of the Day, and for evermore. *Amen.*

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MEDITATIONS for Wednesday Evening.

On Conformity to the Will of our Blessed SAVIOUR, as he conformed to the Will of his Heavenly Father.

Take eat, this is my Body, &c.

Likewise after Supper he took the Cup, and after he had given Thanks he gave it to them, saying unto them, Drink ye all of this; do this, as oft as ye shall drink it, in Remembrance of me.

Consider, O my Soul, the Benefit of this divine Command, the great Authority of the blessed Person that gave it; and if he comply'd with the Will of his Heavenly Father, when the bitterest Cup was in his Hand, think on the shameful Ingratitude as well as Folly of disobeying thy Redeemer, when it is the Bread of Life and Cup of Blessing which he by his Gospel hath commanded to be received.

2. O blessed Jesu, thou art that Bread by which my Soul is nourish'd to eternal Life, thou art that fruitful Vine from whence flow Comforts to my drooping Spirits. These are the great Things signify'd in those sacred Mysteries, and shall I refuse such Consolation, such Memorial of the *Stripes* by which I am healed? Shall I have any Will of my own when

when thy Command is before me; shall it not be my Pleasure to do thy Will, as it willeth thee to do the Will of God, in those Sufferings which are represented at thy holy Table. When thou wast graciously pleased to teach us to pray, one of the Petitions in thy excellent Form is, that *the Will of God might be done on Earth as it is in Heaven*. Thou art God of very God, O give me Grace to perform thy Will. This is the Proof of Love which thou hast required in thy Gospel from thy Friends and Disciples; if we love *thee* we are order'd to keep *thy Commandments*, and thou hast declared them to be *thy Friends* who keep *thy Commandments*.

3. None of thy Commandments are grievous, but this is the sweetest and most comfortable to remember thee in thy Love for my Soul, in *those Bruises* which took away my Transgressions, when the *Chastisement of my Peace was upon thee*. Look down upon me, O Lord, in the Performance of this my Evening Sacrifice of Prayer and Thanksgiving, for thy unspeakable Love to me and thy Obedience unto Death, even the *Death of the Cross*.

4. How often have I disobey'd this thy gracious Command, how many Opportunities of coming to thy Table have I wilfully neglected? How unworthily have I appear'd there; or after an Endeavour to prepare myself, how have I afterwards return'd to my

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Preparatory to the SACRAMENT. 65

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thy Holy Spirit, to be weary of the Sins and
vain Interruptions of this Life, and always
willing and prepared to obey thy Precepts,
and embrace this heavenly Comfort to my
Soul. I am a grievous Sinner, unfit to ap-
pear in thy Presence, but I know, O Lord,
thou hast no Pleasure in the Death of a Sinner,
but that all should come to Repentance.

5. I am unworthy of the Crumbs which
fall from thy Table, but thou hast graciously
given me a Place at it, and feedest the hun-
gry Soul with thy good Things, and only
condemn'st the *Rich*, those that are *self righteous*
and conceited, *empty* away. At thy Altar,
O Lord, there is Justice satisfied, Mercy in-
comprehensible, Wisdom infinite, and Love
unparallel'd; in *keeping therefore this Com-*
mandment, there is Joy unspeakable and a
great Reward; the Satisfaction of perceiving
thy Faith and Repentance, that by thy Body
broken and Blood shed for us, we are in the
state of the Blessed, whose *Iniquities are*
forgiven, and whose Sins are cover'd.

6. O blessed Lord, of whom it is written
in the *Volume* of the Book, that thou camest
to do the Will of God, who wast content to
die for it, you whose Law was within thy Heart,
that thy Will be mine, and as I am baptised
in thy Faith and in thy Name, sign'd with
thy Cross, and promised obediently to keep
thy Will and Commandments, give me
grace to perform my baptismal Vow, and
let

let it be my Glory, as it will be my Happiness, to imitate thee, and to let thy Submission to God's Will be the Model and Rule of my Behaviour. Vouchsafe, O Lord, thy spiritual Help, that I may worthily approach thy blessed Table, and be so united to thee in Heart and Affection, that it may be my Joy and Comfort hereafter to dwell eternally with thee in Glory.

A Prayer for GRACE to conform to the Will of Christ.

O Merciful and adorable Saviour of Mankind, whom to obey is our bounden Duty, and whose Service is perfect Freedom, give me the Grace of thy Holy Spirit to keep thy Commandments, and to attend thy holy Ordinances and Institutions; and now with a Heart clear'd from Sin and Reproach, to partake, by Faith, of thy Body and Blood, which thou hast commanded to be received.

O Lord, I abhor myself, and repent in Dust and Ashes, and to thee I apply with all Humility for Mercy and Forgiveness. O Lord accept of me, and let my Obedience to thy Will be an Excuse for the Imperfection of my Performances. O blessed Jesus, interpose thy Merits in my Behalf, let thy Blood cleanse me from all Unrighteousness, and this holy Sacrament be a Pledge to assure me of thy merciful Salvation. O God the Father Almighty, O God the Son Redeemer of the World,

World, O holy and ever blessed Spirit, have pity on me a miserable Sinner; thou that sanctifiest the Elect assist and strengthen me, quicken and revive my drooping Faith, increase my Hope, and inflame my Soul with such a fervent Love and Affection of thee, that in this and all other Duties I may promote thy Glory and my own eternal Happiness.

O Lord hear the Voice of my humble Request when I cry unto thee, when I hold up my Hands towards thy Mercy-Seat, and for Honour of thy great Name shew thy unworthy Servant the Light of thy Countenance; and this I humbly beg at thy Hands, O merciful Saviour, in whose excellent Form of Words I conclude this Petition, saying,
Our Father, &c.

St. Austin's Prayer, or Form of Confession.

Before thy Face, O Lord, I humbly unfold my guilty Life. If I compare the Faults I have committed with the Stripes I have received, I must confess the Evils I have done are far greater than the Evils I have suffered. The Crimes that charge my Conscience are *heavy*, but thy Chastisements are *light*.

I feel, O Lord, the Punishment of Sin, but continue therein; my weak Nature faints under thy Scourges, but my corrupt and perverted Will grows stronger in Vice; the Pleasures

tures and Liberties of the World give me little or no Contentment, yet I cannot bend to thy *easy Yoke*.

O Lord, I am a frail and sinful Creature, when thou expectest Repentance I abuse thy Mercy, and if thou revengest my Ingratitude, I repine and murmur at thy Justice. Whilst under the Rod I bewail my Offences, as soon as the smart is over I forget my Tears. If thou stretchest forth thy hand, I promise Amendment; if thou suspendest thy Wrath and Vengeance, I break my Vows. Thus I accuse and condemn myself, O let me not be condemned at thy Judgment-seat! Be thou merciful, Lord, or I must be miserable, and according to thy Goodness, and not my Deserts, be graciously pleased to deal with thy Servant, through *Jesus Christ* our Lord. *Amen.*

A Prayer to implore divine Pardon and Forgiveness.

If any Man sin, we have an Advocate with the Father, Jesus Christ the Righteous, and he is the Propitiation for our Sins. John, I. ii. 1, 2.

O MOST gracious Lord God, who in the Multitude of thy Mercies dost put away our Offences that thou remembered them no more, hear my Prayer and Supplication, which I offer in thy Son's Name for the manifold Errors of my sinful and corrupt Life. Give

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Give me an unfeigned Repentance for all my past Omissions and Errors, and a hearty Resolution to observe and more strictly obey the Precepts of thy Gospel.

Grant, O Lord, that the blessed Sacrament of thy Body and Blood may seal my Pardon, and be to me a Sign of thy Grace, conveying all the Benefits of thy Death and Passion to my Soul and Body, that thou mayest be made unto me *Wisdom, Righteousness, Sanctification, and Redemption.*

Let not, O Lord, the Enticements of Sinners, the Temptations of the Devil, or my own Flesh, ever prevail with me again to break off this holy Union with my dear Redeemer, or render me an *unfruitful Branch* of the *true Vine*, to which we are ingrafted by the Gospel: But let me *abide* in him, and his Word *abide* in me, that in all my Wants and Necessities I may through him courageously *ask* for Succour at thy Throne of Grace, and be relieved. As the Branch cannot bear *Fruit of itself*, except it abide in the *Vine*, no more can I, except I abide in him; I cannot do any thing of myself, but by him *I can do all Things.*

O Lord forgive all my former Neglects of this holy Ordinance, and my Unfitness for so solemn a Duty; and as the Mind is chiefly concerned in the Preparation for the holy Communion, let it be always in a devout and godly Frame, and let not the World and

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its glittering Decoys and Temptations take such Possession thereof, as may hinder and interrupt its pious Motions and Intentions. Let no frivolous Excuses or pretended Unworthiness, abridge me of the frequent and comfortable Reception of thy holy Communion, and all the Benefits of my Saviour's Death and Passion; but let me *examine myself*, and *eat of that Bread, and drink of that Cup*.

Deliver me, O Lord, from all Pride, vain Glory, and Hypocrisy, from all Envy, Hatred, Malice and Uncharitableness; and let the Example of thy blessed Son's Patience, Meekness, Humility, and long Suffering, remove from my Heart all Anger, Debate, Swelling and Tumult of Soul, and influence me to forgive and love all my Fellow-Creatures, *as he hath loved and forgiven me*.

O Lord, bless all those that confess thy holy Name; let there be no Schism nor Division in the mystical Body of *Christ*; but grant that this Seal of Love and Charity may reconcile and unite us all in brotherly Love, until we come to thy heavenly Kingdom, the blissful Regions of Peace and Harmony.

These Things I humbly beg and intreat for the Sake of *Jesus Christ*, our holy and merciful Mediator and Advocate. *Amen.*

*A Prayer for a serious Examination of our
Lives, from Mr. Nelson.*

ALmighty God, the great Searcher of
Hearts, who knowest all our secret
Thoughts, nothing being hid from thine
all-seeing Eye; dispose me frequently to ex-
amine the State of my own Mind, to com-
pare my Actions with the Rule of thy Laws,
that nothing contrary to thy holy Will may
ever find a settled Abode in my Soul. O
let me so consider my Ways, as to turn my
Feet unto thy Testimonies: Grant that I
may so impartially judge and condemn my-
self, that I may not be condemned at thy
dreadful Tribunal. O Lord, let not Self-Love
impose upon me in a Matter of such vast
Consequence, nor let Sloth and Negligence de-
ter me from thus keeping my Account clear.
Let no darling Passion be so far indulged, as
to escape the Scrutiny of a serious Examina-
tion: And when, O Lord, I have discovered
my own Vileness, grant that by the Assist-
ance of thy Grace I may humble myself un-
der the Sight and Sense of it; that I may
from my Heart condemn all those Follies
whereby I have provoked thy Wrath and In-
dignation against me; that I may earnestly
solicit thy Pardon and Forgiveness, through
the Merits of *Christ*, the Son of thy Love;
that I may be careful to stand upon my guard
for the future, and by Prayer and Watchful-

ness engage thy Power and Protection, which are so necessary to support me in the Hour of Temptation, and the Day of Trial. Grant this, O Lord, for the Sake of *Jesus Christ*, my only Mediator and Advocate. *Amen.*

A Prayer for Repentance.

O Most gracious Lord, and merciful Father, to thee in the most humble Manner I address myself, acknowledging my own Vileness, and the Corruption of my Nature, for which I am afraid I have most justly lost thy Favour. How can I sufficiently humble myself, and express the Greatness of such a Loss? Grant, me, O Lord, thy Grace, that I may weep, mourn, and repent in Dust and Ashes: That I may mortify those Lusts and Appetites, which continually betray me; those Sins which nothing less than the Blood of the Son of God himself could expiate. O that my *Head were Water*, and mine Eyes *a Fountain* of Tears, that I might weep Day and Night for my Sins; those Sins which nailed my blessed Lord on the Cross. Grant me, O Lord, that *Repentance* to Salvation, which is not to be repented of: That I may mortify and subdue all my carnal Lusts and oppose all those Passions and Inclinations which war against the Soul, and have caused me to stray from the Ways of thy Commandments: That my Soul may be weaned from

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the Pleasures of the Body, which so often corrupt it, and make it incapable of relishing spiritual Enjoyments. And I pray thee, O Lord, that by thy Grace I may not contract a too great Familiarity with the Delights and Satisfaction of Sense, who was created for more exalted Pleasures: But by thy Grace, and Assistance of thy Holy Spirit, I may so *set my Affections on Things above*, that I may look on this World as it really deserves, with Scorn and Contempt, to that which is everlasting: That so when my Soul shall depart this Body, I may be received into the Paradise of God, and when at the general Resurrection of the last Day, my *Corruption* shall have put on *Incorruption*, and *Death* shall be *swallowed up in Victory*, I may come unto *Mount Sion*, and unto the City of the living God, the heavenly Jerusalem, and to an innumerable Company of Angels; to the general Assembly and Church of the First-born which are written in Heaven, and to God the Judge of all, and to *Jesus* the Mediator of the new Covenant. All this I beg of thee, O Lord, who art ascended up on high, to prepare a Place for us, far above all Heavens, that *where he is*, there *we may also be*, even with him who is our blessed Lord and Saviour. *Amen.*

An humble Repentance and Confession of Sins.

THOU, O Lord, art a consuming Fire to insincere and unrepenting Sinners. My great and manifold Sins and Wickedness, which I am committing against thee, make thee appear most terrible, and me afraid and ashamed to appear before the awful Presence of thy great and adorable Majesty.

Thou didst create me, O Lord, in thine own Image, but how unlike am I to that Image of thine, and how are the Faculties of my Soul fallen from their first Formation! my Mind is overspread with Blindness and Ignorance, and spends itself in the foolish Reasonings of Things, which are vain and unprofitable. My Heart, O Lord, is refractory and stubborn, averse to what is good, hard to be brought to resolve what my Conscience informs me is my Duty; and when it does resolve, it is so wavering and inconstant, as not with certainty to stick to it. And instead of fixing my Affections on those spiritual Objects which are above, my Thoughts wander and rove, and are in a violent Pursuit of earthly Things. *I pray thee, O Lord, to be merciful to me, a depraved, wretched, and miserable Creature, and make me, I most humbly beseech thee, more lowly in my*
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own Sight. O Lord, grant that I may have Strength and holy Inclinations, to do always that which is most pleasing and acceptable to thee, through *Jesus Christ*, our Lord. *Amen.*

From the Communion.

O Lord, I beseech thee, mercifully hear my Prayers, and spare me, thy humble Servant, who confess my Sins unto thee, that I, whose Conscience by Sin is accused, by thy merciful Pardon may be absolved, through *Christ*, our Lord. *Amen.*

Intercession.

FOR thy Son's Sake, O Lord, I beseech thee to give me true Repentance, to forgive me all my Sins, Negligences, and Ignorances, and to endue me with the Grace of thy Holy Spirit, to amend my Life according to thy holy Word. Graft in my Heart the Love of thy Name, increase in me true Religion, nourish me with all Goodness, and of thy great Mercy keep me in the same. Grant that thy Grace may always prevent and follow me, and make me continually to be given to all good Ways, that in all my Works begun, continued, and ended in thee,

I may glorify thy holy Name, and, in the End, obtain everlasting Life. Bless this Church and Nation whereunto I belong, heal our Divisions, divest it of those Schisms which distract and weaken it, make us all of one Heart, and of one Mind, in the midst of a crooked and perverse Generation. Give Grace, O heavenly Father, to all Bishops, Priests, and Deacons, and to all the Ministers and Teachers of Righteousness thy heavenly Blessing, that thy Word spoken by their Mouths may not be spoken in vain, and that they may both by their Life and Doctrine set forth thy true and lively Word. Bless our most gracious Sovereign Lord King *George*, the Prince of *Wales*, the Princess Dowager of *Wales*, the Duke, the Princesses, and all the Royal Family, his Majesty's most honourable Council, the Nobility and Gentry, that all and every of these, in their several Places and Callings, may serve truly and faithfully to the Glory of thee their God, the edifying and well governing this Church and People committed to their Charge, always remembering the great Account which they must one Day make. Bless also the Commons of the Land, that we may live in the true Faith and Fear of our God, in dutiful Obedience to our Sovereign, and in Brotherly Love and Christian Charity one towards another. Bless all my Friends, Relations, Neighbours, and Acquaintance. Bless my Enemies, Persecutors

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secutors and Slanderers, and turn their Hearts.
Bless the Fruits of the Earth in due Season;
and grant, O Lord, that we may receive them to
our Comfort, and to thy Honour and Glory.
Give thy Blessing, O Lord, to me and
this Family, who are thy unworthy Servants.
Assist us with thy *heavenly Grace*, that we
may *continue thine for ever*, and *daily in-*
crease in thy Holy Spirit more and more,
until we *come to thine everlasting Kingdom*.
Grant, O Lord, that we may live here in
thy Fear, and die in thy Favour, that living
and dying we may be thine; that we may
be always ready whenever our Change shall
come, and that it may not appear a King of
Terrors, but a welcome Messenger to bring
us to our Master's Glory. Bless, O Lord,
all those who are any Ways afflicted or
distressed in Mind, Body or Estate [*especi-*
ally those that are sick or in any Distress]
that it may please thee to comfort and re-
lieve them according to their several Ne-
cessities, giving them Patience under their
Sufferings, and a happy Issue out of all
their Afflictions: And this I beg for *Jesus*
Christ his Sake. *Amen.*

A Thanksgiving.

FInally, O Lord, I give thee humble Thanks for all thy Goodness and loving Kindness to me [*for thy particular Preservation of me this Day*] and all other thy Goodness towards me; for the Comforts as well as the Necessaries of this Life: But above all for the Redemption of me and all Mankind, by the precious Blood of thy dear and only Son, *Jesus Christ* our Lord; for his miraculous Birth and Incarnation; for his meritorious Death and Passion; for his glorious Resurrection and Ascension, and for the sending of the Holy Ghost to comfort us; for all thy Saints and Servants departed this Life in thy Faith and Fear; beseeching thee to give me Grace so to follow their good Examples, that with them I may be made a Partaker of thy heavenly Kingdom. Grant this, O Father, for *Jesus Christ's* Sake, our only Mediator and Advocate. *Amen.*

A conclusive Prayer at going to rest.

OBlessed Lord God, by whose Grace and divine Assistance I have been able to lift up my Heart to thee in Prayer, be graciously pleased to give thy Blessing to my Performances, and let not the Thoughts of my Weakness and Insufficiency discourage me from any holy and godly Exercises.

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And now, O Lord, full of Hope and Trust in thy Mercy, I lay me down in Peace, taking that Rest for which thou has created Night and Darknes. O Lord keep me under the Shadow of thy Wings, lighten my Darknes that I sleep not in Death, and of thy wonted Goodness make me to dwell in Safety.

Into thy Hands I commend my Spirit. Thou hast redeemed me O Lord thou God of Truth, continue to protect me from all the Perils and Dangers of this Night, and in the Hour of Death and Day of Judgment, O Lord, deliver me.

Our Father, &c.

The Grace of our Lord, &c.

MEDITATIONS for Thursday Morning.

On several memorable and exemplary Passages of our Saviour's Life.

THE Day is approaching, O blessed and immaculate Lamb of God, when in Remembrance of thee I am commanded to do the great Thing for which I am endeavouring to prepare myself, that I may not appear without a wedding garment, at this thy Feast of Love. O let me recollect thy Aversion to all Sin, and from thy Example wash my Hands in Innocency.

At

At thy Crucifixion it was openly confess'd that thou hadst *done nothing amiss*.

O how happy should we be in an Imitation of thee, whom no Malice, no Enemy could prove the least Ill against! Though superior to the whole World and to Angels themselves, our blessed Lord had not the least Pride; he took upon him the Form of a Servant, condescended to wash his Disciples Feet, and was as ready to heal the *poor Man* at *Bethesda*, as to oblige the *Nobleman*. His Miracles were performed without any Vanity or Ostentation; he charged the Objects of his Compassion to tell no Man, not to publish his Actions; and all that Pride and Desire of worldly Applause, which so oftenfully the Virtues and good Action of Men were removed far from the Heart of the holy and humble *Jesus*.

He was averse to all Inquisitiveness and busy intermeddling in the Concerns of others except to do them good, and never intermeddled in the private Affairs of Men or of Families; of which his Answer to the *two contending Brothers* in the Gospel, who desired him to order a *Division of the Inheritance* was a manifest Proof; *Who made me a Lord or a Judge over you?*

He never shewed the least Inclination to Revenge or Resentment, and performed no Miracle to shew his Power over any Enemy. He bore not the least Malice or Antipathy against any one; and *would not*, tho' he might

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have commanded *Fire* from *Heaven* to destroy his Opposers; but instead thereof ordered the *Sword*, drawn in his Defence, to be put up in its *Sheath*, declaring himself an Enemy to all Cruelty and Blood-shedding, that he was not come to *destroy Mens Lives*, but to *save them*.

He lived and died in perfect Charity with all Men, bestowed Tears for the Misfortunes of the *Jews* his Enemies, as well as for the Death of *Lazarus* his Friend, and shewed an utter Aversion to Joy when an *Enemy* falleth, which is so much the Practice of an evil World.

He was an Example, to wicked and undutiful Children, of Obedience to Parents, and was *subject* to those who, in the *Flesh*, stood in such Relation to him. He promoted the Peace of *Jerusalem*, and disturbed no Government: He made his escape from those, who would have taken him by Force and made him a King; and tho' no Power of *Herod* or *Cæsar* could have resisted him, lived a quiet and upright Life, without encouraging in the least any Sedition or Insurrection.

He that could feed and sustain *thousands* in the *Wilderness*, could have raised and maintained an Army, without human Means, or the usual Supplies and Sinews of War; but he, on the contrary, paid *Tribute*, taught Subjection to, and would not oppose the Powers that were.

In

In every the least Sin how do we then differ from the divine *Author* and *Finisher* of *our Faith*, who made himself an Example, that we should follow his Steps!

He is our *Lord*, we are his Servants; and is it not just and reasonable that the Servant should imitate and conform to the Inclinations, the Sentiments, and Actions of his Master? *Christ* is our *Captain* and our Leader, we are *Soldiers* under his Banner; is it not reasonable that we obey his Orders, and follow our Commander? He is the *Head*, and we are the *Members*; is it not natural that they should be directed by, and receive their Motions from the Head?

It is our great *Interest*, the Interest of our precious and immortal Souls, to follow his Example, and what Motive can make a greater Impression upon us? If we endeavour to be like him *without Sin*, we shall be *like him* in the *Kingdom of his Glory*.

But Oh! how do we depart from this Copy, how unlike are we to the faultless *Jesus*, when we only keep from the Sins which we have no Passion for, nor Relish of, and which can hardly be called Virtue, and indulge ourselves in the Practice of a favourite and darling Vice, which, like a wet Garment, clings and sticks close to us? Let us but endeavour and strive with ourselves to forsake the Sins which we like, and are addicted to, and our Reformation, and the happy Con-

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sequences of it, both here and hereafter, will not be so difficult.

O, how pleasing would it be to the Lord and Commander of the *Christian* Duty of the Sacrament, to see his Servants sacrificing their most beloved Lusts, and endeavouring to appear at his Table with an Aversion to all Sin, and not letting evil Thoughts and Affections unite with good Desires and Intentions, and, like *Satan* with the Sons of God, join with our Devotions at this holy Communion.

To be like our blessed Lord, is to chace and drive away every Spark of Cruelty and severe Resentment, and strive to reprove one another in the Spirit of Meekness. He *wrote with his Fingers on the Ground*, whilst the Accusers of the Adulteress were making their loud Complaints of her sinful Conduct; to intimate to us that he did not love Slander, nor took any Pleasure in attending to ill-natured Accusations; from whom we have an Example not to be fond of Detraction, and not to be so willing and ready to hear Ill of others.

He beheld Sinners with a tender Concern and Desire to bring them to Repentance and save them, he *wept* for and was never pleased with the Offences of his Neighbours, never triumphed over the spiritual or temporal Fall of another; but shewed that bright Image and Disposition of his heavenly Father, in not
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desiring the Death of a Sinner, but that he should be converted and live. This is a Temper of Christian Love and Charity, which it becomes us to imitate.

In a Word, on all Occasions, and in all Circumstances, how necessary is it for us to learn of our Lord, both his Love and Practice of Virtue, and his Hatred of all Sin, receiving from this *Grace of God* which hath appeared, and to whose Table we are approaching, the excellent Lesson to deny *all* Ungodliness and *worldly Lusts*, and that we may never be unfit for the blessed Sacrament, to *live soberly, righteously and godly in this present World*.

A Prayer from the foregoing Meditations and Reflections.

O Holy and blessed Lord, the *pure and undefiled* Redeemer of the World, who lived for our Example, and died for our Salvation, assist me with thy restraining Grace, that, in the many Temptations and Decoys to Evil, I may make thee my great Example, who *didst no Sin*, nor had *Guile found in thy Mouth*.

O Lord, instead of *thy Aversion to all Sin*, to how many Vices and evil Practices am I addicted? All my *unprofitable Services* are attended with many Failings and Omissions, and if the *Spirit is willing* to perform the Offices of thy Religion, the *Flesh* is weak and inactive. O Lord, my Soul is clogged and hindered

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in its spiritual Operations; and, O *wretched* Sinner *that I am!* when I would *do good*, Evil is *present with me*.

O Lord, who canst alone order the *unruly Wills and Affections* of Men, cleanse my whole Heart, and give me Grace, so to order my Thoughts, Words, and Actions, that my Heart may be kept with all Diligence, that I offend not with my Tongue, nor employ my Hands in Wickedness. Grant me the Wisdom to consider the universal Obedience which is due to thy Commandments. Strengthen me to overcome the Frailties of my Nature, Violence of my Passions, and the secret Inclinations of my Heart to Sin. Thou knowest our Infirmities in all our Pride and Boastings of Grace, therefore when I *think I stand*, O Lord give me thy Grace and heavenly Guidance, hold thou me up that I *may not fall*. Teach me, O Lord, to direct my Sight *forward*, which is so apt to oversee the Faults of others, that I may be *without Sin* myself, before I shew any Eagerness to punish, or take any Pleasure in stoning another. O thou blessed Author of Peace, and Lover of Concord, give me that Quietness of Spirit and brotherly Affection, that I may only seek the reformation and not the Ruin of a Fellow-creature, and follow that *golden Rule*, which thou, O just and merciful Saviour, hast proclaimed in thy Gospel to be the *Law* and the Prophets.

To

To whom shall I go, O Lord, for this Christian Spirit? Where shall I apply for Help, so to *order my Conversation* that I may see *the Salvation* of my Lord, but at the Throne of thy Grace, who was my Example on Earth, and deliverest the *Words of Eternal Life*?

O Saviour of the World, who hast redeemed me by thy Merits, enlighten me with thy Truth, and regenerate me by thy divine Spirit, that I may be *a new Creature*, and, by continually fixing my Thoughts and Attentions to thy holy Example, learn thy Hatred to and Abstinence from all Sin and Deceit. Grant, O blessed Lord, that I may *crucify the Flesh* with the *Affections* and *Lusts*; that instead of the *Meat that perisheth*, my Labours may be for *that which endureth unto eternal Life*, so that *hungering* and *thirsting* after Righteousness, I may be filled with thy Grace and heavenly Benediction, and from the Comfort of the blessed and holy Ordinances of thy Church here on Earth, I may sing eternal Hallelujahs around thy celestial Throne, in the *Assembly of Angels*, and in the Church of *the First-born whose Names are written in Heaven*.

Grant this, I beseech thee, O holy and merciful Redeemer, my only Mediator and Advocate. *Amen.*

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Some Motives and Directions to frequent Confession and Sorrow for Sin.

SUCH is the Nature of Sin, that it not only degrades the human Nature, and sinks us below the Brute, who has never offended its Creator, but, whilst remaining in the Soul, unconfessed and unrepented of, gains Root, and becomes fortified by Practice, and deprives us of the Favour and Friendship of God, who, from the Purity of his own divine Nature, cannot but hate Sin.

The Sinner and the Sin, it is said, in the Book of Wisdom, *are alike an Abomination to the Lord*; whilst we are Sinners, God justly makes us for his Enemies, and who of common Sense and Reason would be at Enmity with God? For if his Wrath be kindled, but a little, who can abide it? But instead of *Aversion from* the Sins we are so much inclined to, how do they daily multiply and increase, against God, our Neighbour, and ourselves! Let us reflect on the Impurity of our Desires, the Wickedness of our Words, and the Evil and Injustice of our Actions.

Let us consider how far we have followed our Inclinations, and indulged our Passions; from which Scrutiny there are none but will have Reason to confess, in the Words of Scripture, *that they are more than they are able to express.*

Ingratitude

Ingratitude against God is a *general Sin*, and adds a *particular Enormity* to the rest. What *Benefits* must we confess to have received from God, and what *Abuses* of them and ill *Returns* to our divine Benefactor?

How many good *Actions* of his holy Spirit do we despise, and make unprofitable to us! O let us confess, for we cannot deny our many *Offences*. How often have we received the blessed *Sacrament*? Where are the *Fruits* thereof? Let us examine ourselves whether that *Love of Christ* which should *abound* in our *Hearts*, for the many *Sufferings* for us there represented, has given us that *Aversion to Sin*, which occasioned those *Sufferings*? In a Word, let us examine how many *good Actions* have been buried under our *Iniquities*, and in what a *barren* and *unfruitful* Soil the *precious Seed* of the Gospel has been sown.

From such Examination and Confession of our *Unworthiness*, the *Justice* of God will be proved, and his *Providence* cleared from a just Cause of *Complaint*, though his Hand be upon us; and we should never enough admire that infinite Goodness, who permits his *glorious Sun* to shine on us, and his *refreshing Rain* to fall upon us, heaps so many *Mercies* and *Favours* upon such undeserving Creatures.

The Confession of our *Sins* is, at the same Time, a Confession and Acknowledgment of God's glorious and divine Attributes: and having deserved his *Judgments* by *Sin*, shall thereby take the best Method to procure

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Preparatory to the SACRAMENT. 89

his Mercy and Forgiveness. As we see and turn from our Sins, God will turn away his Wrath from us, give us his Protection and the constant Enjoyment of his Blessings in this World, and, after our Departure from this State of Nature and Infirmary, an Elevation to immortal Glory and Felicity.

Acts of Confession, Contrition, and Humiliation.

I Acknowledge, O Lord, my Transgressions, and confess, that, since my last Purposes and Resolutions of Amendment, I have, at divers Times, and in sundry Manners, offended thee, O Father of Mercies, and God of all Comforts.

I have too much encouraged instead of resisting Temptations, and have not kept my Heart with that Diligence which thou hast required. I have been too negligent in putting away evil Thoughts, have not kept my Mind constantly exercised in holy and devout Cogitations, nor thought so well of thee, and so humbly of myself, as I ought to have done.

I have uttered many vain and unprofitable Words, and have not spoken of my Neighbour with that brotherly Respect and Charity, with that Allowance for human Frailty and Infirmary, as I ought to have done, and as I would others should speak of me. I have been quicker-sighted into their Mistakes and Errors than into my own, and have not renewed that Compassion to their Defects, which becomes one Fellow-creature and Christian to another. O

O Lord, I humbly confess, that I have not performed my religious Duties with that Seriousness and Attention, that Purity and Love of thee, as I ought, but too much for some worldly Respect, or some carnal View and Expectation. I have been too much attached to the World and my Pleasures, and have been often *weary in well-doing*; wishing for an End of godly Discourses and Exercises, and glad to be soon dispatched from thy House, and from thy holy Word.

I confess, O Lord, that I have been easily provoked, and hard to be intreated; too willing to hear and believe Ill of my Neighbour; too pleased with Defamation, and too apt to bear an Ill-will and Antipathy to others. I have been soon angry and implacable, not so willing to forgive and shew Mercy, as to receive Forgiveness; I have been too false and insincere in my Friendships and solemn Engagements, unfaithful in my Promises to thee and to my Neighbour.

I have been, O Lord, too much disquieted for worldly Troubles and Disappointments, and too little moved with a Sense of my Sins against thee. I have sought the Praises of Men more than thy Approbation, and been more rivetted and affected to earthly Things than to Things of a heavenly and spiritual Nature.

I confess, O Lord, that I have not been so thankful to thee as I ought, for all the undeserved Favours of thy gracious Providence

Preparatory to the SACRAMENT. 91

that I have attributed my Success and good Fortune in Life more to myself than to thee, and *have done Sacrifice to my Net*; not recollecting, as I ought, thy over-ruling Power, and that thou art the first Cause and Mover of all Things, *from whom every good and perfect Gift cometh.*

For all which, and whatever else I cannot at this Time call to my Remembrance, be pleased, O merciful Father, to forgive me. Spare me, O God, who confess my Faults. Restore thou me who am penitent, according to thy Mercies declared unto Mankind in *Christ Jesu*, my Lord.

O Son of *David* have mercy upon me. Pitiouly behold the Sorrows of my Heart. God be merciful to me a Sinner.

O Lamb of God, that takest away the Sins of the World, receive my Prayer.

O Son of God, I beseech thee to hear me. O grant me thy Peace; and, in the *Multitude* of the *Sorrows* which I have in my *Heart*, let thy *Comforts* refresh my Soul.

Hear me, O Lord, now I mourn in my Spirit, and am vexed.

I love thee, O Lord my God, above all Things. How ashamed and sorry am I to have so often offended thee; accept the Sacrifice of my troubled Spirit; a broken and a contrite Heart thou wilt not despise. I acknowledge my Transgression, and my Sin is ever before me. I am steadfastly purposed to lead a new Life, Lord be thou my Helper; give me thy assisting

assisting and restraining Grace : Make me a clean Heart, O God, and renew a right Spirit within me.

Lord increase my Faith, strengthen my Hope and my Charity.

Grant that I may *stand in Awe*, and *sin not*, commune with my own Heart, be still, and *know that thou art God*, and offer the Sacrifice of Righteousness, and put my Trust in thee.

Glory be to the Father, and to the Son, and to the Holy Ghost.

As it was in the Beginning, is now, and ever shall be, World without End. *Amen.*

A Prayer for Pardon of Sin.

O Eternal God, and Judge of all Men, who desirest the Happiness and Salvation of every one whom thou hast made ; be pleased to extend thy Mercy and Compassion to me, thy prostrate Servant, who have confessed and heartily bewailed my many Sins and Transgressions.

O give me thy Grace, to keep my Promises and Resolutions of Amendment, that I may no more abandon myself to Sin, but detest it as much as I have loved it, and live and die in thy Faith and in thy Fear, O Fountain of Mercy and Loving-kindness, who wouldest not the Death of a Sinner.

O let not one Sin be unbanished from my Heart ; and help me, O Lord, to extirpate any

Preparatory to the SACRAMENT. 93

any stubborn Root of Iniquity, and keep me from the Vices which do most *easily beset* me, and with which my Passions and Inclinations are in a shameful Confederacy. O let me embrace thy Means of Amendment, Prayer and Meditation, and all those godly Exercises, which tend to the keeping off and subduing all worldly Temptations.

I thank thee, O Lord, for all the Thoughts and Desires of thy Grace, and that thou hast so long *waited* to be gracious, and given me Time to repent, who might have taken me away in the midst of my Sins, cut me off in my loose and unguarded Moments, and thrown me, as I deserved, into everlasting Torments.

I bless thee, O Lord, for the Sacrifice of that immaculate Lamb, through whom we pray to thee for Succour, in all Evils, spiritual and temporal, in all Trouble of Body and Mind; and from whose Merits and Satisfaction we can alone expect Pardon and Forgiveness. Regard, O Lord, those *Wounds* for my *transgression*, whilst thou beholdest the *Sins and Frailties* of my Nature.

O pardon what is past, and *create* in me a new Heart, so that, *lamenting* my Sin, and acknowledging my Wretchedness, I may obtain thee, the God of all Mercy, perfect Repression and Forgiveness, through *Jesus Christ*, our Lord. *Amen.*

After these private Devotions, attend the public Service of the Church, if thou hast Opportunity; for though all the Devotions and

Services of a perfect Heart, and a willing Mind, God will remember, and accept, yet he has particular Pleasure in the Congregation of his Saints, and Regard to those Prayers which are offer'd up in the sweet Voice of his Church, where he has said his Name shall be, where his Honour dwelleth, and where when two or three are gathered together, he has promised to be in the midst of them. But as relative Duties must be performed, and all the natural Dependencie upon us answer'd; if Time will not permit let us add a Psalm for the Day, and with the Lord's Prayer and Benediction conclude this Morning's Devotion.

MEDITATIONS for Thursday Evening.

On the Nature of a TRUE REPENTANCE.

ONE of the Things required of thee, O my Soul, is to *repent*, before thou approachest the Lord's Table: how necessary is it therefore perfectly to understand the Nature of a Duty, so proper to be performed by sinful Creatures, and so preparatory to the blessed Sacrament.

But with regard to *Repentance*, as to many other Duties of Religion, the *Appearance* more than the *Reality* of it, is considered by us. There is no Mistake which Men more naturally run into, than a formal and outward Performance of Duty. Real and unfeigned Religion, such as seeks not the Prai-

Preparatory to the SACRAMENT. 95

of Men, but of God, is not so much as I could wish the Practice of those, who call themselves Christians.

The Acts of a visible Devotion, where the Heart is not much engaged, are extremely fashionable in *these* as in the antient Jewish Times, when many *Fasts* and *Sacrifices*, and other *Appearances* of Repentance and Humiliation, were frequently kept and observed amongst them; would to God that such a spirit of *Judaism*, which reduced Religion only to external Performances, was quite lost and buried under the Ruins of *their Synagogue*; but it is still unhappily visible amongst us, and composes too great a Part of their Religion who profess the Gospel.

To set those People right, the *Prophets* of the Lord took great Pains, and *one* of them especially, in a very strong and lively Manner, set them into the Nature of that Repentance, which would appease an angry God, and be more acceptable and prevalent with him than their *new Moons*, *Sabbaths*, and outward Rites and Shews of Religion, which they were punctual in the Observation of, but gained no Help nor Advantage from, because *their hearts were not whole with God*.

The Prophet *Isaiab* thus exhorts them, and shows us what is TRUE REPENTANCE, *
Wash ye, make ye clean, put away the Evil of your Doings from before mine Eyes; cease to do evil, learn to do well, &c. From which

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Text

* *Isai. i. 16, 17.*

Text of Scripture it appears, that *true Repentance* regards our *past* Conduct, and that which *is to come*; consists in an unfeigned and hearty Sorrow for the Sins we have committed, and a Care and Watchfulness to amend and be have better for the future.

Cleanse ye, says St. Paul, *from all Filthiness of Flesh and Spirit*: O let this convey to me a just Idea of Sin, which spots and stains the Soul of Man, and renders it unfit for the unsoil'd Regions of Bliss.

How pure did Man come out from the Hands of God! But, as soon as he was introduced, he became vile and impure; his Reason was eclipsed, his Understanding darkened, and his Mind was possessed of low and base Passions; to this miserable State Sin reduced him, and yet, by the free Grace and Redemption of God in *Christ Jesus*, he might still be happy, if with the same Care and Readiness as he lent his Ear to the seducing Serpent, he would listen to the Voice of the *Charmer* in Scripture, who calls him to Repentance.

But O Lord we can do nothing of ourselves without the Assistance and Influence of the divine Grace; a Proportion whereof God has given us, that, with regard to the Corruption and Infection of our Nature, as procured it for ourselves, so we should labour to get rid of it, and put a Hand on ourselves to the Work; and therefore we are exhorted to *wash and cleanse ourselves from* Filthi-

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Filthiness of Flesh and Spirit. It now remains to see in what Manner we are to do it.

And first, it is by conceiving a just Abhorrence of Sin, weeping bitterly, like *Peter*, for the Ingratitude as well as Defilement thereof, and humbling ourselves before the God we have offended. Sin is a Poison so subtle in its Nature, that it slides through and infects every Part of the Heart; and *Repentance*, which changes the whole Heart, and transforms and renews it, will prove an Antidote to such Infection, and remove the mischievous Effects thereof. The Tears of Repentance have been aptly called the Waters of *Jordan*, for the Cure of the Leprosy of the Mind; the Pool of *Bethesda*, for its Diseases and Disorders; with such penitential Tears we should wash and be clean.

Let us then enter *into ourselves*, and call to mind the Offences we have committed, and then, as rational Creatures, we cannot help being affected with, and resenting against ourselves, the Degradation of our Nature by Sin, and the Injury offered thereby to our great God and our Creator.

And, in a Sense of such high Indignity offered to God by Sin, and the Misery to which it has already, and, if suffered to abide, will eternally bring us into, let us search diligently, and fetch out the *Leaven* which has insinuated itself into the whole *Lump*. Let us collect our secret as well as open Faults, every little Blemish which has tinctured and

defiled the Man, and wash with such repenting Tears every foul Corner of the Soul, till he be cleansed and purified.

This is the Duty of *Repentance* with regard to our *past* Conduct, to the Sins which we have committed; but the *wicked Man* must not only *turn away from the Wickedness which he hath committed*, but *do that which is lawful and right*, in order to *save his Soul alive*. No one, having cleaned an Apartment, cares to admit any Thing in it which would again foul it, and make the Labour in vain, but chuses to keep it in the Order it is put into; and we must take care of our *future* as well as repent of our *past* Conduct, in order to perform this Duty aright, and to be real and sincere Penitents.

We must be sorry for what is past before we can pretend to amend, and the *new Piece* in this Case, cannot be put to the *old Garment*.

We must pull down before we can rebuild, and it is absolutely necessary to repent of our former Transgressions before we set out in a new Course of Action; otherwise the *thorn* *Ground* will *choak* the good Seeds of Grace, and the *Root* of the *Tare* being left, it will again spring up with the *Wheat* we sow.

The Sin which we have not rooted up, the evil Affections which we have not subdued, will be continually clashing with, and stop the Progress of our good Designs and Resolutions, but let us by a hearty Repentance destroy the Strong-holds of Sin, and upon the Ruins raise up a beauteous Structure of Piety and Virtue.

Preparatory to the SACRAMENT. 99

*Cease to do Evil, learn to do well, and be persuaded, O my Soul, to bring forth the Fruits meet for Repentance. O let not my Life be a constant Vicissitude of falling and rising, of wandering and returning, of sinning and repenting, and repenting and sinning again; for, says St. Peter, If after they have escaped the Pollutions of the World, through the Knowledge of Jesus Christ, they are again entangled therein, and overcome, the latter End is worse with them than the Beginning.**

Upon Condition of Amendment God promises in Scripture to forgive and pardon us. *He shall speak Peace to his People, and to his Saints, that they turn not again to Folly; and again, he that covereth his Sins shall not prosper, but he that confesseth and forsaketh them shall have Mercy.* Nor is it enough that we leave off Sin, if we do not learn to place some opposite Virtue in the room thereof. We must severely account for the Duties we omit as well as the Sins we commit; and as of the blessed Jesus we may learn to avoid all Evil, so of Grace in him we may learn also to practise all Virtues. O Lord give me the Wisdom to consider the Nature and necessity of a true Repentance, that I may perform the Duty aright, which is required of those who come to the Lord's Supper, that I may offer the Sacrifice of a broken and contrite Heart, for the many Sins and Transgressions I have committed,

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and

* 2 Pet. ii. 20.

and endeavour to lead a new Life ; not cherishing the Viper again, which has so dangerously stung me. Let it be my Resolution and Study to consider, repent, and amend my Ways, to be truly sorry for all my Sins, stedfastly purposing to lead a new Life, to have a lively Faith in God's Mercies, through *Christ*, with a thankful Remembrance of his Death, and to be in Charity with all Men; then shall I *worthily* come to this Table of divine Grace, receive the Seal of my Redemption, the Remission of my Sins, the Renewal of God's gracious Covenant of Life and Immortality.

Which God grant may be the Case of me and every Communicant, through the Merits of our blessed Lord and Saviour.

Devout Soliloquies, Reflections, and penitential Meditations, partly from the late pious Mrs. ROWE, and others.

HOW hateful am I to myself for offending thee, my God ! Why have I provoked thee on whom my Being every Moment depends ? Thou, O Lord, of Nothing hast advanced me to a reasonable and immortal Nature, and put me in a Capacity of being happy for ever. Thou hast preserved me and kept me from Errors even when I was repining at not understanding thy Providence ; for Oh ! what *Finite* can fathom *Infinite* ?

Preparatory to the SACRAMENT. 101

I called upon thee in Trouble, and thou wast intreated, and *brought me out of the miry Clay, and set my Feet upon a Rock.*

O how does thy Goodness to me redound to my own Shame and Confusion. *I have sinned, what shall I do unto thee, O thou Observer and Preserver of Men!*

If I could consider thee as my Enemy I could excuse myself, but O mine Eye seeth thy undeserved Goodness, how much thou hast been my Friend; therefore I *abhor myself in Dust and Ashes*, my own Reason convinces me of my Guilt, for all thy Precepts are just and holy.

I have transgressed the Rules which I approve, I have provoked the Justice I fear, and offended the Purity and Mercy which I adore; my own Reason is against me, and *honest Conscience* will not dissemble with me.

O whither shall I fly? If I climb up into Heaven thou art there, if I go down into Hell, thou art there also.

If I look up to the Sun and the Stars, they upbraid my Ingratitude for sinning against the God that has given me their Light and beneficial Influence. All Nature's Works and Beauties, all the common Blessings of Life, are *Lectures* to me of my Ingratitude to my divine Creator and Benefactor.

When I consider thy Attribute of Justice as well as Mercy, what have I to expect but eternal Wrath, for *our God*, says thy holy Apostle, *is a consuming Fire.*

Great and terrible God ! the Scepter of thy Kingdom is a Scepter of Equity; for thou art of purer Eyes than to behold Iniquity with Delight: Thy Wrath is *insupportable*, and tames the most haughty of apostate Spirits. Who can withstand the Judgment, who can grapple with the extreme Justice of the Most High?

O wretched Creature that I am ! I have departed from my God, and lived as though I could escape his Eyes ; in spite of the supreme *Mercy* of the Supreme *Majesty*, manifested in the *Death* and *Resurrection* of his Son, I have deliberately in many Instances committed *Impiety* against my God and Saviour, *Iniquity* against his Creation, and *Impurity* against my own Soul and Body [*here you may confess particular Sins, with their Circumstances*] Yea, this very Day have I provoked the Lord to *jealousy*, by the Addition of a new Sin (*or Sins*) to my former crying Offences.

Wherefore, Heavenly Father, I make use of the Name of no less a Person than the *Christ* of God, and the *Jesus* of Men ; who is as mighty to *save*, as thou art to *destroy*, since his Merits are as charming to thy Goodness, as thy Rage is formidable to us; let not then the dread Majesty of the Heavens and Earth, and all that are therein, take up the Weapons of his Anger against me. But, O Lord, *hearken*; O Lord, be *gracious*; O Lord, *forgive*; suffer me not to fall into the bitter Pains of *eternal Death*: O Preserver of

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Preparatory to the SACRAMENT. 103

Men, do thou draw nigh unto me ; for as I have sinned, so I return and draw nigh unto God : I know it is not in vain to repent, and therefore I *humble* myself, and *supplicate* thee for thy Pardon ; I *level* myself with the Worms of the Earth, under the Scepter of thy Grace ; I *confess* and *grieve*, and *hide* myself in the Rock *Christ Jesus*, for Fear of the Lord, and the Glory of his Majesty : I come not, Lord, of mine own Head, or in mine own Name ; but by the Direction and in the Name of the great high Priest, I beseech thee forgive me ; O speak Peace to my Soul ; say to the Tempest within me, be still. O do thou so wonderfully *bless* and be *merciful* unto me, as to shew me the Light of thy Countenance.

With *this Hope*, I will labour to *purify* myself, and do commit myself, with all my Fellow Creatures, especially my particular *Friends* and *Enemies*, to the kind Influences of thy Grace, and thy Protection this Night. Grant that my Sleep may be *wholesome* and *temperate*, that I may rise early in the Morning to *renew* my Thanks to thee for thy continued *Forbearance*, and to offer my *Vows of Gratitude* in all *Sincerity*. And O may the *Grace, Mercy* and *Peace*, which I enjoy now from God the Father through Christ, usher me through the Sleep of Death into the Regions of Glory. In Christ's *Name* and *Words* I conclude my *Address*, together with my *Thanks* to thee for all thy Mercies.

Our Father, &c.

A SELF-

*A SELF-EXAMINATION with regard to our
Repentance and Purpose of Amendment.*

*It is required of them who come to the Lord's
Supper, that they examine themselves, whether
they repent them truly of their former Sins,
stedfastly purposing to lead a new Life.*

CHURCH CATECHISM.

HOW often have I offended thee, O
God, by idle and vain Words, and
by many evil Actions? Do I from the Bot-
tom of my Heart repent of them? Am
I really sorry and ready to accuse myself?
Is the Remembrance of them grievous un-
to me?

Am I not inclined to favour and be par-
tial unto myself? And do I firmly resolve
by God's Grace to be serious and solid in my
Conversation, to be pure and chaste in my
Expressions for the Time to come; to set a
Watch over my Mouth, and *to keep my Heart
with all Diligence?*

Am I resolved and *stedfastly purposed* to
lead a new Life, to be careful of my Actions,
that I may not transgress the holy and moral
Precepts of thy Gospel, nor do any Thing in-
consistent with my Christian Profession?

How often have I omitted the Duties of
Religion? How often have I kept from thy
Church and Sacrament without any just Rea-
sons or Excuses, or for some Pleasures or
worldly

Preparatory to the SACRAMENT. 105

worldly Recreations? And when I have attended the divine Service of thy Church, have I been grave, serious and attentive?

Have not my Thoughts and Desires been otherwise engaged! Have they not wandered from the spiritual Business of thy Temple? Have I behaved with that *Holiness which becometh thy House for ever*? Have I approached thy *holy Table* with decent Awe and Reverence, and due Preparation, with a sincere Repentance and Resolution of Amendment? Have I been faithful to my Promises of Amendment, and have I not re-admitted, and returned to my former Sins?

When I was at thy Altar, did I receive the blessed Sacrament with a *lively Faith* in thy Mercies through Christ, and *with a thankful Remembrance of his Death*, and in *perfect Love and Charity* with all Men?

Do I heartily and sincerely repent of my former Failings and Errors in these or any other Particulars? And do I unfeignedly resolve to be more watchful over myself, to be more diligent in thy Service, more considerate of the great Work of my Salvation, which I come to perform in thy holy Temple? If Sinners shall again tempt and endeavour to *entice me* from the Service of thy Church, am I stedfastly purposed to *consent not*?

Am I resolved to go now to *thine Altar* with an humble Confession and Contrition, with a hearty Repentance for all my Sins,
with

with a Detestation of what caused thy bitter Sufferings? Am I resolved to partake of the *holy Communion* in Love and Adoration of thee for thy *redeeming Grace*, and with a strong and lively Faith and Confidence in thy Promises, with a firm Belief of the Efficacy of thy Cross and Passion, to reconcile Sinners unto thy offended Justice?

Am I desirous to forgive all that have injured and offended me? And am I now in perfect Love and Charity with the whole World, and willing to live in brotherly Affection and christian Harmony with all my Neighbours?

O Lord, have I not offended thee by any rash Oaths, and made free with thy sacred Name? Have I taken *heed to my Ways*, and regarded thy Injunctions and Directions? Have I spoken of my Neighbour the Thing that is right? Have I never seen or heard of the Fall or Mistake of any Brother with a secret Pleasure? And have I not injured him privately in my Conversation, by any defamatory Report to his Prejudice? Have I kept Innocency, and committed no Fraud in my Dealings? And have I not in many Things ran counter to thy Will and Commandments?

Of all or any of these Sins and Failures of Duty do I heartily and seriously repent? Is my Sorrow for them real and unfeigned? And am I determined to reform in every Particular whereof thy holy Word and my own Conscience accuse me?

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Preparatory to the SACRAMENT. 107

O Lord, accept this my Repentance, guide and assist me with thy Holy Spirit in all good Purposes and Intentions, through Jesus Christ, my blessed Lord and Redeemer.
Amen.

*Penitential Meditations for Sins of Infirmary,
from the foregoing Examination.*

MY Lord and my God, Glory be to thy Grace that I have not to my Knowledge wilfully provoked thee in any Respect this Day: To thy Grace alone is this Honour due, I know nothing of myself, yet am I not hereby justified; it is thy Sentence that must *make* or *undo* me for ever. O God, thou art greater than our Hearts, and knowest all Things, if therefore my State is still *dangerous*, if any *pestilential* Habit still cleaves to my Soul, if any *deadly Act*, or *Word*, or *Thought*, hath escaped my Memory in my Examination; enlighten me, I beseech thee, and suggest it to my Remembrance, that I may mingle my Tears with thy *Mercy* and thy Son's Blood, before I dare to slumber. O suffer me not to lean on a delusive Self-peace: But if it be *otherwise*, praised be thy Goodness, as for all thy Mercies, so especially for any Gift of Innocence: Keep me from being *high-minded* on this or any other Account, and give me true *Sobriety of Mind*, that I may not through Giddiness, and *future* Neglects, fall after all from thy Favour.

O cleanse me from all my *secret Faults*; and grant that by *Advances in Grace and Virtue*, an Entrance may be vouchsafed me into the glorious Kingdom of my God.

With this *comfortable Faith and Hope*, I rely this Night on thy Providence for convenient *Repose and Defence* both of *Mind and Body*. In the Name of Christ, my Strength and my Redeemer, I beseech thee to accept this imperfect Sacrifice of *Prayer and Praise*, and in his *comprehensive Form* I crave Pardon for my Wanderings and Imperfections in Prayer, as well as the other *Trespases* I have committed against thee.

Our Father, &c.

Another Prayer for sincere Repentance and Amendment of Life.

O Gracious Lord God, who art kind and merciful to the Undeserving, and wouldst not that any should perish, but that all should come to Repentance, and hast sent thy blessed Son to die for poor Sinners, I fly unto thee for Succour, and beg thy assisting Grace, that as I have fallen into many and great Errors and Offences, I may be renewed by Repentance, and obtain thy Mercy and gracious Remission and Forgiveness.

I know that Sin is displeasing to thee, and is the Dishonour and Disgrace of human Nature; that the Sinner justly deserves thy Wrath and fiery Indignation, to suffer the second eternal Death, and to be excluded thy heavenly Kingdom; but, O Lord, *wash me from my Sin, and blot out all my Iniquities.*

Preparatory to the SACRAMENT. 109

Grant, O Lord, that my Sorrow may not only proceed from a Fear of Punishment, but from a Sense of my Baseness and Ingratitude to thee, by whom *I have been bolden up ever since I was born.* In the Name, and for the sake of thy dear Son, give me a thorough Hatred and Displeasure against Sin; let it no more reign in thy mortal Body. *O that my Head were a Fountain of Tears, that I might weep Day and Night,* for having offended thee, to whom I am under so many Obligations of Obedience. O soften my Heart, that I may no more be stupid, and insensible of *the Things which belong to my Peace,* and let my Grief for my Offences exceed the Pleasure which I took in committing them.

Give me, O Lord, a Sight of myself, in the wretched Deformity of Sin, that I may know how much I am soiled with the Vices and Impurities of my sinful Nature, and how I have defaced thy beauteous Image wherein I was formed, by my Sins and Corruptions; so that, perceiving the horrid Spectacle to which my evil Ways have reduced me, I may receive the Grace of thy Holy Spirit, to enable me to *cast off the Works of Darkness,* and to put on the *Armour of Light,* that I may be a *new Creature.*

O Lord, give me an unfeigned Repentance of the Sins to which I am *inclined,* and wherein I am *most apt* to offend thee, and having resolved to amend, give me Grace faithfully to keep and execute such Promises of Amendment.

Grant

110 *Meditations and Prayers*

Grant that I may not defer the necessary Duty of Repentance till I am laid on a Sick-bed, and the Door of the Sepulchre is opening to receive me, when I may be unfit for it, or be unable to prove the Sincerity thereof in a future Behaviour: O let me not be surpris'd in an unguarded Hour, and at thy sudden Visitation *be found sleeping*. Grant, O Lord, that renouncing my Sins, in order to approach worthily thy holy Table, I may never again hold any Commerce with them, but be for ever divorced from all my beloved Lusts, that I may persevere in the Exercise of a true Repentance.

Grant that the Love of Piety and Virtue may increase in me more and more, that I may be ready to appear before thee at thy awful Tribunal, be admitted to thy blissful Regions, and enjoy the eternal Happiness and Repose which thy blessed Son has purchased for us by his most precious Blood: To whom with thee, O Father, and the Divine Spirit, Three Persons and One God, be all Glory for evermore. *Amen.*

MEDITATIONS

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MEDITATIONS for Friday Morning.

On the Passion of our Blessed Saviour.

THINK, O my Soul, on the bitter Agonies and Sufferings of the Son of God for Sin, and let me never forget his Cross and Passion ! O that I may always remember the Occasion of thy Sorrows, O Lord, and when I am tempted and enticed into any evil Action, consider that it was *Sin* which nailed thy Hands and thy Feet to the Cross !

What had become of me, if thou, O blessed Jesus, hadst not suffered ! O let me glory in the Cross of my Lord, by whom the World is crucified unto me, and I unto the World. O my Soul, consider and contemplate on the painful and wearisome Life, which He that was equal with God, and resident in Glory, came down and led upon Earth, to instruct the Ignorant, comfort the Afflicted, heal the Sick, support the Weak, convince the Froward, and persuade all Mankind to be happy both here and hereafter. *It was thy Meat and Drink to do thy Father's Will*, O let it be mine to obey thee in all Things.

How poor was my blessed Saviour, that I might be rich ; he divested himself for a wile of his Robes of Glory, that I might be divested of Sin and Corruption, and be clothed

cloathed with Robes of Glory and Immortality. O let me not murmur and repine at the Poverty of my worldly Station, and especially, O Lord, let me come to thy holy Table with a *Poverty of Spirit*, that I may be enriched with thy spiritual Graces and Comforts, and *inherit the Kingdom of God*.

How full of Sorrows, how accustomed to Grief, how contradicted by Sinners, was the blessed Redeemer of Mankind? Canst thou expect a continual Sun-shine of Affairs, when such dark Clouds overshadowed the *Brightness of God's Glory*, and *the express Image of his Person*?

Shall we think of nothing but Joys and Pleasures, when he that committed no Sin, deserved no Shame, had such Variety of Reproaches and Sorrows? Let us expect our Share, *rejoice in Tribulation*, that we are accounted worthy to bear our Lord's Cross and follow him, who hath shewed us the Path of Life, and by pursuing whose Steps we shall arrive at *that divine Presence, where there is Fulness of Joy and Pleasures for evermore*.

How unspeakable that Agony which my Redeemer endured for me? That bitter Conflict, which in the open Air, upon the cold Ground, and in the Winter, and just after a wet Passage through the cold Waters of the Brook of *Cedron*, and without any external Cause of Heat, made him *sweat Drops of Blood*. A Soul thus tortured, thus *sorrowful even unto Death*, must have the greatest
Occasion

Preparatory to the SACRAMENT. 113

Occasion for Grief; shall I not then weep for the Sins that caused his Passion, the Cup *imbittered* with the Sins of the World, and into which was infused all the Ingredients of divine Wrath, and provoked Justice?

This Cup, in the prophetic Words of the Psalmist, was *full mixt*, full of worldly Shame, full of the Malice of Satan, full of the Wrath of God, and for the bitterest Ingredient of which, the *Desertion* of Heaven, he so earnestly desired it might *be removed* from him.

All his Disciples forsook him, and fled; and wilt thou, O my Soul, be Partaker of their Sins, in flying from the Table where he desired thee to remember him? they did it in their unenlighten'd State? but if thou forsakest him, it is a Sin against Knowledge, against his Gospel Illumination. One of his Disciples, his false Friend, who *had eat of his Bread*, joined with the Band that laid *wait for him*, and with a flattering Kiss betrayed his Master; is it not to be a Partaker of his Sin, his Treachery, his Avarice, to prefer worldly Interest, and *pleasing of Men*, rather *than God*; to leave *Christ* and his eternal Joys for the Things of this World? Is it not to shew the Entry of Satan into our Hearts, after we have communicated at his Table, to enter into the Enticements of sinful Men? Shall we let the World covenant with us, bribe us with its glittering Dross to betray our Lord and Saviour, who has given us a greater Covenant, the Gospel Covenant of Grace

Grace and Salvation? Is it not to betray *Christ* with a Kiss, to receive his last Supper, to praise him *with our Lips*, when *our Hearts are far from him*?

How many sweet and comfortable Sermons had his *Son of Perdition* heard from the blessed *Jesus*? He had delivered him from Death, healed his Father of a Palsy, his Mother of another Disease, and, Oh! what Grief to meet with such an ungrateful Return!

O may this Passage of the Gospel clear the World of all *Judas's*, all false pretended Friends; that every one baptized in the Faith of *Christ*, signed with his Cross, and redeemed by his precious Blood, may abhor the treacherous Qualities of the false *Judas*, who betrayed his innocent Saviour: He had *spake as never Man spake*, he *had done as never Man did*, promised a heavenly Kingdom, to sit on twelve Thrones judging the Tribes of *Israel*; yet the Fear and Love of the World prevailed over all these moving Considerations. So far from following him both to *Prison* and to *Death*, *Peter*, that seemingly stedfast Apostle, so vehement in his Expressions of Love and Constancy to him, no sooner came into the High-priest's House, but, fearing the Consequence of being proved one of his Followers and Apostles, he denied his blessed Master, and added to his shameful Apostacy horrid Oaths and Imprecations, *that he knew him not*. Thus denied by one, betrayed by another,

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another, *abandoned* by all, let me next remember, O blessed *Jesus*, the moving Scene of thy Scourging, Buffeting, and all the Shame and Tortures which preceded thy bitter and painful Crucifixion!

How inhumanely, O my Saviour, wast thou treated for me? To be reviled by some, struck by others, and so many Things blasphemously spoke against thee. *That Face*, which the Royal Prophet declares *to be fairer than the Children of Men*, thou didst not hide from Shame and Spitting. O unparallel'd Sufferings! The greatest Indignity amongst the *Jews* was to be spit on. O who can cherish Sin, or harbour one beloved Lust, that has the least Love for the Lord *Jesus*, and thinks on the Affronts and Abuses which our Sins procured him? The high and great God, who could have shook the whole Frame of Nature, and made the *Earth*, which was his *Footstool*, swallow up his Enemies, was contented to bear all these Things, that we might escape the Destroyer.

He had none to help him, had none to give him even the small Comfort of Pity; and all this to redeem our Souls from everlasting Misery. Behold and see the Son of God, *the Sun of Righteousness*, who enlighteneth every Man that cometh into the World, that had Healing in his Wings for all diseased Souls, crucified and put to an open Shame: Behold him numbered with the Transgressors, himself, like a common Malefactor, bound and fastened

to a Cross; those Hands, which had touched and healed so many, nailed and streaming with Blood; the *Judge of all Men* judged and condemned for us! O let this Justice of God induce me to fear him! O let this Love of *Christ* constrain me to Repentance and good Works! O let me *remember at thy holy Table* the Greatness of our Ransom, and my monstrous Ingratitude, in *crucifying thee afresh* by my Sins and Impieties! O let me never be so wicked, so negligent, to refuse to celebrate the *Memorial*, which thou hast commanded to be made, of those thy Sufferings in the *blessed Sacrament*! But let me repair to thy Altar with an Heart full of Love to thee, for those great Things which thou hast done and endured for us; and with unfeigned Sorrow for the Occasion of thy bitter Agony and Crucifixion.

O let me remember and think upon the *many Stripes by which we are healed*! Let thy Crown of Thorns melt me into Tears of Repentance, and let me see with an Eye of Faith, and with a thankful as well as penitent Heart, the eternal Son of God led in our Nature to a shameful Execution, and after many Pains, Convulsions, Scoffings, and Cruelties, *giving up the Ghost, to redeem us from Death*, and unlock the Grave, from whence we now enter with him into Life eternal. O let me never forget this Scene of thy Sorrow for my Sins! let me consider the Author and Giver of Life arrested himself by Death, and deprived

deprived of Life and Motion. Rivet in my Heart, O blessed Lord, this Sense and Remembrance of thy Sufferings, of thy Body broken, and Blood shed for me; and then how delightful, how lovely, though besmeared with Blood and Bruises, will my crucified Saviour appear unto me! What Comfort will a strong and lively Faith in his Death bring to my Soul, when I come to the holy Communion of his Body and Blood, and all these Sufferings there represented shall be applied and sealed to me, and the sacred Elements, those Symbols of his Passion, be the Pledges to assure me of my Salvation!

O wretched Creature that I am ; when I consider the Parts and Faculties of my Body and Soul, the Hands which my God has given me to lift up to his Mercy, Eyes to behold his Sufferings, a Tongue to speak his Praises, and Feet to carry me into his holy Sanctuary, I am astonish'd that I should ungratefully spend so many of my Days without duly recollecting the unspeakable Goodness and inestimable Love of God to my Soul in the Death and Passion of his dear Son.

Let me regard even Pilate's Words, *Behold the Man*. O let me behold his *Crown of Thorns* and his *purple Robe*, and let me not crucify my King, in committing Sins which erected a Cross for my Saviour, and *numbered him with the Transgressors*, who *knew no Sin*.

O my Soul, let the Love of Christ constrain
thee to Virtue. O Lord, as thy Mercies
G furround

surround me; grant, that my Returns of Duty may abound, and let me this Day manifest my Gratitude, by doing something well pleasing unto thee.

The Blessed Sacrament of the Lord's Supper being ordained to commemorate his Sufferings and Death, that we may answer this gracious End of our Lord, and have them fixed in our Mind when we come to the blessed Sacrament, I cannot but think it highly necessary, if Time and Opportunity will permit, to set apart some Time in the Week before the Communion, for reading, weighing, considering, and meditating on the great Work of our Redemption, accomplished by the Agony and Crucifixion of our Lord and Saviour Jesus Christ. But, I hope, that Christian Communicants will not fail however to read over the foregoing and following Meditations, and offer up the Prayers which I have collected, chiefly out of the holy Scriptures and Evangelists for this Purpose; that, when they shall draw near to the Holy Table, they may have lively Impressions of Christ's Death and Passion on their Minds; that they may perfectly understand the Sacramental Signs and Tokens there presented unto them; and may, by a constant Communion, set forth the Lord's Death according to his Intention, and have a suitable Love and Affection to the great Redeemer of Souls. So will they take this Blessed Sacrament to their Comfort, and have the highest Delight and Satisfaction in remembering, that, though sinful

I

Creatures,

Preparatory to the SACRAMENT. 119.

Creatures, no less a Person than the eternal Son of God died for them, and, by his own Oblation of himself once offered, did satisfy and atone for the Sins of the whole World.

A Prayer to be used after these Meditations.

O Blessed Lord, the Saviour of Mankind, who enduredst Hunger and Thirst, and many and various Kinds of Sufferings; who didst weep for the Sins of the World, and in the Garden, and on the Cross did shed thy most precious Blood; increase my Faith and Love of thee, and give me such a Sense of thy bitter Agony and Passion, that I may always know and remember, it is by thy Death that Sinners are redeemed from Death, and by thy Wounds that we are healed.

Grant, O blessed Lord, that, whilst I remember thy Sufferings, I may be convinced of my Duty to thee, and whilst I meditate upon and recount thy bitter Pains and Tortures for me, be inflamed with Love for all thy Mercies. O Lord, look down upon me, bowing myself in humble Thankfulness for thy Death, and let the Satisfaction of thy Cross wipe out all my Iniquities. Grant, O Lord, that I may never lose my Hold of thee, nor quit the Hem of thy dyed Garment, but O let that Virtue go out of thee which may save my Soul alive, and make me depart from thy Table in Peace.

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Cleanse me by thy Blood, O merciful Lord, from my secret Sins, and from my darling and repeated Iniquities; being made whole by thee, grant *I may sin no more, lest a worse Thing happen unto me*, that I may crucify my *Flesh with the Affections and Lusts*, and that all my Portion of Trouble and Suffering may be in this present World.

Dwell in my Heart, O blessed Lord, by *Faith*, and in all the Sorrows of this troublesome World let me *look up* to thee, my Joy and my Salvation. Let thy *Passion* be my Tower of Strength and Defence against Sin, and let thy *Death* be my everlasting Glory. Grant, O Lord, that in the sacred Elements of Bread and Wine, blest and distributed by thee to thy Disciples, and *commanded to be received* in Remembrance of thy Sufferings, I may *spiritually eat thy Flesh and drink thy Blood*, that, my Soul being washed from Sin, I may evermore dwell in thee, and thou in me; and, after this painful Life is ended, enjoy thy divine Presence to all Eternity, in thy heavenly Kingdom.

Have Mercy upon me, O God, after thy great Goodness, and according to the Multitude of thy Mercies do away mine Offences; wash me thoroughly from my Wickedness, and cleanse me from my Sin; for I acknowledge my Faults, and my Sin is ever before me. *Psal. li. 1, 2, 3.*

By thine Agony and bloody Sweat, by thy Cross and Passion, by thy precious Death and Burial, by thy glorious Resurrection and Ascension,

Preparatory to the SACRAMENT. 121

Lord, good Lord deliver me! To whom, with God the Father and God the Holy Ghost, be all Glory for ever. Amen.

MEDITATIONS for Friday Evening.

Pious Thoughts and Meditations on the End of our Saviour's Sufferings.

HAVING remembered, O blessed Lord, the Sufferings of thy holy Life, and the bitter Pains and Agonies, Mockeries, Insults and Barbarities, with which thy Crucifixion and Death were attended, let me further contemplate and adore thy Goodness and unspeakable Mercy, in the *Design* and gracious *End* of thy *Passion*. The Benefits of thy Death are so exceeding great, and the calling them to mind so very necessary, so moving to a Love of thee, our *crucified Saviour*, and so promotive of an holy and Christian Life, *that* it is for this Purpose, that thou, O blessed Lord, who art kind and gracious to us in all thy *Designs* and *Intentions*, and *holy* and *righteous* in all thy *Works*, hast instituted this blessed Sacrament in Memorial thereof.

To consider all the beneficial Ends and Purposes of thy Sufferings, is to enter into a wide Field of divine Grace and Love; and we must possess those heavenly Joys, those Things which *Eye hath not seen, nor the Heart*

of Man conceived, the Things which are above, and which thou hast prepared for them that love thee, before we shall thoroughly experience and comprehend the End and Design of thy Death and Crucifixion; but there is Mercy and Grace enough before our Eyes in this State of Nature, proceeding from thy Cross and Passion, to make us laud and magnify thy glorious Name, and warm our Hearts with Affection, and a Sense of thy redeeming Love, when we draw nigh to thy holy Table.

The Glory of God was the End of thy Sufferings, and should we not delight in the Commemoration of what glorifies the God, *in whom we live, and move, and have our Being!*

Thy Sufferings were a Manifestation of God's just Anger against Sinners, since he rather chose that his own beloved Son should be a Victim, than Sin should remain triumphant and unpunished; thy Sufferings, O blessed Saviour, did manifest also thy Father's Mercy and Love to Mankind, whose Redemption was the Design and Intention of thy Passion.

O what Affection, what unparallel'd Friendship, to lay down thy Life for my Sake!

The *Death of the Testator* gives us a Right to the Legacies, and confirms the Testament, which, the Apostle saith, *is of no Force whilst the Testator liveth*; thy Death, O Lord, sealed to us thy gracious Covenant, removed the Effects of Sin, and *what the Law could not do,*

in

Preparatory to the SACRAMENT. 123

in that it was weak through the Flesh, God sending his own Son in the Likeness of sinful Flesh, for Sin condemned Sin in the Flesh

We were involved in Guilt, enslaved with the Fetters of Sin, our Nature was stained and corrupted, and we were undone to all Eternity; we were most wretched Spectacles in God's Creation; were formed erect Beings, but *stooped* to Sin and Corruption; were made *above* Brutes, but acted *below* them; *they* kept their Nature, *we* polluted ours; and what did we deserve from the Justice of our provoked Creator, but everlasting Perdition? But Christ died, our dear Redeemer suffered, he satisfied divine Justice; and to take away the Power, the Guilt, the miserable Effects of Sin, and to bring us to Heaven and everlasting Happiness, *became obedient unto Death, even the Death of the Cross. O that all Men would praise our blessed Lord for his Goodness, and declare the Wonders that he hath done for the Children of Men!*

O what Comfort, what Pleasure, what a Satisfaction to us in this Vale of Misery, do these Words bring to the Christian's Mind, *This is my Body which is broken for you; this my Blood of the New Testament which is shed for you; that is, for the Expiation of your Sins; it is the Sacramental Promise of Salvation, the Seal of the gracious Covenant of Redemption; so that in eating the Bread and drinking the Wine, those Figures of thy Body and Blood, we lay the Claim to Pardon,*

which thy free Grace has given us in the Merits of thy Sufferings, we lay hold on thy precious Death, and draw spiritual Life from thy Death and Passion.

How can we then slight an *Institution* which represents to the Eye the noblest Prospect, the Heaven open to all Believers, by the crucified Body of *Christ*, and the shedding of his most inestimable Blood on the Cross?

O let us see the Value of a Soul, for which *Christ* died, and which he suffered so much to save. As the King of Kings, and Lord of Lords, came down from Heaven, dwelt in that Earth which was his Footstool, conversed with those Creatures which had shamefully rebelled against him; as he was pleased to be conceived and born in their Nature, to live a Life of Trouble, and to die a bitter and shameful Death; to be *pierced* in that Body which was formed by the Operation of the Holy Ghost, and as that was of the finest Form and Complection, and his own Soul also of the greatest Sense and Vivacity of Perception, which made the Pains of the Cross most grievous and tormenting; as all this, I say, our blessed Lord did and suffer'd to save our Souls, and preserve them from an Eternity of Misery, shall we be Enemies to ourselves by being *Enemies to the Cross of Christ*? And shall we not take all Opportunities of commemorating this happy End of our dear Lord's Sufferings, and do all we can to shun and mortify that Sin, which is so apt to reign in our *mortal Bodies*,
and

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and destroy that Soul for which thou, O Lord, sufferedst and enduredst so much in thy Life, and in thy Agony and Crucifixion?

To that blessed Person *who so loved us, and washed us from our Sins in his Blood, be Glory and Dominion for ever.* Amen.

[*Out of the Litany.*]

Son of God, I beseech thee to hear me.

O Lamb of God, that takest away the Sins of the World,

Grant me thy Peace.

O Lamb of God, that takest away the Sins of the World,

Have Mercy upon me.

O Christ, hear me.

Lord, have Mercy upon me.

A Prayer.

O Blessed and adorable Saviour of Mankind, who, *by thy Death*, hast destroyed the *Power of Death*, and brought *Life and Immortality to Light*; give me a grateful Sense of the *End* of thy Sufferings, and let me be so affected with thy Love shewed upon the Cross, as to lay aside those Sins to which my frail Nature is addicted, and which to indulge myself in the Practice of, is to return thee Evil for thy Good, to put another Nail into thy Hands and thy Feet, and to *crucify thee afresh*, O Lord, my Redeemer.

To whom shall I go? *Thou hast the Words of eternal Life*; I have no Saviour, no Media-

tor, but thee. I know, O Lord, that all the greatest *Saints*, that are departed, are Objects of thy Mercy, because they have been Sinners themselves, and have no *Oil* in their *Lamps* sufficient for *themselves*, much less for *me*, who, on thy divine Grace, thy Sufferings and Satisfaction, must depend for Forgiveness and Salvation. There is no *Advocate* with the Father but *thee alone*; thou art the Propitiation for our Sins, and every *Robe* of thy Apostles and Servants has been *washed* and made *white* in the Blood of the Lamb. *I will worship thee*, the Lord my God, the Light of Light, the very God of very God, *and thee only will I serve*. Thou hast been my Hope even from my Youth; *all Power* is given to thee in *Heaven and on Earth*, and on thy Death and Sacrifice for Sin I humbly rely for Pardon and Remission of my manifold Transgressions.

O Lord, I am coming to the holy Altar of thy Love, let me receive the Benefits of thy Sufferings there represented, and *lay hold* on the *eternal Life* procured for the Faithful by the Blood of the Cross, *there* signified and represented.

O give me a Sense of my Misery without this divine Grace and Favour, and what Returns of Love and Obedience are due to thee, for thy Redemption, for the Means of *Grace*, and for the *Hope of Glory*: Thou hast called me, who am a Sinner, to accept of thy Grace; thou hast died to save me who was lost: *There is no Condemnation to them who are in Christ*

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Christ Jesus, *who live not after the Flesh, but after the Spirit.* O let me examine into and repent of all my Sins, and be a *new Creature*, that I may be a Credit and no Disgrace to thy holy Ordinance, but *do thy Will*, as thou didst that of thy *Father*. O Lord, give me an humble Heart, to resign to every Dispensation of thy Providence, and whatever thou shalt be pleased to order for me in this Life, whatever Part of thy *Cross* thou shalt be pleased to order me to *bear*, grant I may do it chearfully and willingly at thy Command, who hast *laid down thy Life for my Sake*, and purchased with thy Blood a glorious Rest for me in Heaven, from all Sorrows and Afflictions.

O blessed Lord, *wash me thoroughly* from the Sins to which I am unhappily attached in this Body of Death, *put out all my Misdeeds*, and assist me with thy Spirit; *cloath me with thy Righteousness*, that neither the *Devil*, the *World*, nor the *Flesh*, may obtain any Conquest over my Resolutions of Amendment, nor tempt me again into the Vices and Follies of a corrupt and perverse Generation. Thou hast given me the greatest Testimony of thy Love, O Lord illuminate with thy Grace me and all thy Church, whom thou hast redeemed by thy Merits, that the vain and transitory Pleasures of Life may grow more distasteful, insipid, and unsatisfying; and that we may *bunger and thirst* after the *Righteousness*, which can alone fill, nourish and satisfy our Souls: Grant, O blessed Lord, that, for thy precious Death

Death and Sufferings, and the glorious and merciful End and Design thereof, I may praise and serve thee continually in thy *Church militant on Earth*, till the happy Season comes, when, with Angels and Archangels, and all the Host of Heaven, I shall adore and magnify thee in thy *celestial Habitation*; to whom, with the Father and Divine Spirit, be all Power and Dominion for evermore.

As the holy Scripture proclaims great Peace to them who love God's Law; as our blessed Saviour professed a Love for the Person who had observed all those Things contained in the divine Commands from his Youth, and to the Question of what shall I do to inherit eternal Life? was pleased to answer him, What is written in the Law, how readest thou? And finally, as we so often repeat God's holy Commandments, and pray him, in the excellent Service of our Church, to incline our Hearts to keep those Laws, it may not be improper, if Time and Opportunity will permit, to join with the Devotions of this Week, a Self-Examination with Regard to our Performance of the Duties towards God and our Neighbour, contained in those holy Laws and Injunctions. I have therefore added another Form of Self-examination from the Ten Commandments.

The FIRST TABLE.

Duties to God.

FIRST COMMANDMENT.

Thou shalt have no other Gods but me.

HAVE I believed in and acknowledged the only true God, and worshipped him with all inward Sincerity and Devotion? Have I loved and honoured him above all Things, and put my Trust and Confidence in him?

Have I encouraged no evil Disposition in my Heart to disbelieve God, or to live as if there was no God?

Have I not obeyed and pleased Man, to the Neglect of my Duty to God? Have I not made a God of my Belly, or set up any Thing in my Thoughts above God?

Have I not been a *Lover of Pleasure* more than a *Lover of God*? Have I not been puffed up in Prosperity to forget or neglect him, or in Troubles and Adversities to murmur against, or to distrust his Providence?

Duties to God.

SECOND COMMANDMENT.

Thou shalt not make to thyself, &c.

HAVE I entertained just and suitable Apprehensions of God, and not given any Share of his Worship to Saint, Angel, or any other Creature?

Have

130 *Meditations and Prayers*

Have I served *him only*, and with an humble and lowly Reverence?

Have I bowed down to no Idol, no *false* God, or disregarded the Threatnings and Promises of the *true* One?

Have I duly honour'd God, who is a jealous God, and have I not bowed to the worldly Shrine of Fortune, and been guilty of Covetousness, which is Idolatry?

Have I regarded the Power of God's Wrath to visit the Sins of the Fathers upon the Children of them that hate him, and have I recollected the *Extent* of his Mercy in *this Command* to them that love him and keep his Commandments?

Duties to God.

THIRD COMMANDMENT.

Thou shalt not take the Name of the Lord thy God in vain, &c.

HAVE I hallowed and revered the sacred Name of God, mentioned it with becoming Awe, and only at proper Times and in Matters of a weighty and serious Nature?

Have I not been guilty of the vain, customary, and unprofitable Crime of profane Cursing and Swearing?

Have I had a due Regard to what I have delivered in his Name, nor prostituted it in swearing falsely, &c.

Have I consider'd as I ought the deplorable State of those whom the Lord will not hold
guiltless,

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guiltless, and has it aw'd me into such a proper Fear of him as to *keep the Door of my Lips?*

Duties to GOD.

FOURTH COMMANDMENT.

Remember that thou keep holy the Sabbath-Day, &c.

HAVE I kept the Sabbath holy, or broke and polluted it for idle Pleasures and Recreations? Have I not made *that* a Day of Business or Visiting which *is* set apart for the Concerns of the Soul, and to visit the *fair Beauty of the Lord in his holy Temple?*

Have I properly distinguished it from other Days of the Week, as instituted for holy and spiritual Exercises?

Have I not neglected Works of Mercy and Charity on this Day? And have I taken all the Care in my Power, that all *my Children, Servants, &c.* should remember and keep it holy? Have I not omitted the publick Duties of the Church through any Prejudice or Dislike to my Minister? Have I not had *itching Ears* rather than a *Soul atbirst* for God? Has not my *Fancy* rather than *Religion* directed me? Have not mine Affections been *turned* or *alienated* from my proper Pastor? Have I not followed *those that water*, to the Breach of that Love and Harmony, and Order, which he has ordered who alone can give the *Increase*? And have I not slighted, by not obeying the holy Ordinances of the Christian Religion?

Have

Have I dedicated this Day to the Lord, and not displeased him, nor disguised and disgraced *his Image* by any Drunkenness and Intemperance on that Day which God hath hallowed and sanctified?

The SECOND TABLE.

Duties to our NEIGHBOURS.

FIFTH COMMANDMENT.

Honour thy Father and thy Mother, &c.

HAVE I loved and obeyed my Parents, and shewn them all proper Duty and Respect in all Circumstances? Have I served and succour'd them in their Wants and Necessities?

Have I honoured, been faithful and subject to the King, and all in Power and Authority under him? Have I conducted myself by the Rules and Orders of Government, agreeable to God's blessed Word and Ordinance, and not according to my own Will and Pleasure?

Have I submitted myself to all my Tutors and Instructors, and carried myself humbly and decently to all my Betters and Superiors?

Have I not neglected the lawful Commands of my Parents? Have I consulted them in all my Undertakings, or dishonoured them by any Act of Slight or Disobedience?

Have I been guilty of no Faction nor Sedition, nor disturbed Government? Have I *used my Liberty* not for a *Cloak of Maliciousness*, but *as the Servant of God*.

Have

Preparatory to the SACRAMENT. 133

Have I not despised and mocked those that are aged and more experienced than myself?

Have I not been unthankful and ungrateful to my Friends and Benefactors? And have I shewn a proper Regard to all my Relations, a proper Deference or Submission to whomsoever it has been due, *Fear to whom Fear, Tribute to whom Tribute, and Honour to whom Honour?*

Duties to our NEIGHBOURS.

SIXTH COMMANDMENT.

Thou shalt do no Murder.

HAVE I never taken away the Life of any Person, nor consented to his Murder? And have I protected and preserved, according to my Power, the Life of another, and endeavoured to procure Peace and Love in my own House, and in my Neighbourhood?

Have I never rashly wished nor endeavoured to hasten my own Death? Have I harboured any secret Wrong and malicious Intentions, or offered Injury and Violence to the Persons of Men?

Have I been no Sower of Strife and Contention, or been privy to any Mischief, and revealed it not?

Have I not tacitly consented to the Death of a Fellow-Creature, by neglecting to feed
the

134 *Meditations and Prayers*

the Hungry, and suffering the Poor to starve and perish, when it was in my Power to help them?

Have I not for Self-Interest wish'd the Death of any Parent, Friend, or Relation?

Have I not drawn or enticed others to Drunkenness or Vices, that have brought on those Diseases which have caused their Deaths?

Have I not promoted mischievous Quarrellings and Fightings amongst Men, by any Tale-bearing, or private ill Office?

Have I hurt none in Word or Deed, but *done* unto his Character, Person, and Estate, as *I would Men should do unto mine*?

Duties to our NEIGHBOURS.

SEVENTH COMMANDMENT.

Thou shalt not commit Adultery.

HAve I been free from the Sin of Adultery, that base Robbery and cruel Injury of a Family? Have I kept my Body in Temperance, Soberness and Chastity? Has my Conversation been within the Bounds of Modesty and Decency? And have I prayed to God for his restraining Grace to subdue my strong Passions and loose Inclinations?

Have I endeavoured to *keep my Heart with Diligence*, so as no impure Fancies or lewd Thoughts might provoke me to utter foolish

and

Preparatory to the SACRAMENT. 135

and vulgar Obscenities, whereby one of the noblest Faculties of Man is prostituted and defiled?

Have my Words been to the *Use of edifying*, instead of *corrupting* my Companions?

O Lord, incline my Heart to keep in all Respects this thy holy Will and Commandment.

Duties to our NEIGHBOURS.

EIGHTH COMMANDMENT.

Thou shalt not steal.

HAVE I been content with the Allotments of God's Providence, or been desirous of gaining another's Property by unlawful gaming or sharpening?

Have I been negligent or idle in the Business or State of Life in which God hath placed me? Or have I by Sloth, or Want of Prudence and Œconomy, brought myself to that Poverty which is a Temptation *to steal, and take the Name of our God in vain*?

Have I not by any Usury or Extortion exacted on the Necessities of my Fellow-Creature?

Have I, by any Procurement of false Evidence, recovered under Form of Law my Neighbour's Right?

Have I been just and fair in all my Dealings, and without private Wrong or pilfering suffered

suffered my Neighbour to enjoy peaceably his lawful Possessions?

Have I never deceived and over-reached my Neighbour, taking Advantage of his Weakness? Have I always obeyed my Saviour's Directions to be *harmless* as the Dove, as well as *wise* as the Serpent? Have I withheld from any their Due, when it was in my Power to give it them?

O Lord, forgive me any Transgression of this Commandment, and incline my Heart to observe this holy and social Duty.

Duties to our NEIGHBOURS.

NINTH COMMANDMENT.

Thou shalt not bear false Witness, &c.

HAVE I kept to the Truth, the whole Truth, and nothing but the Truth, at all Times when my Evidence has been required? Have I never slander'd or taken away my Neighbour's good Name? Have not I been glad to hear, or forward to believe an ill Report of another? Have I never concealed the Truth to any one's Prejudice, being called to give my Testimony?

Have I not causelessly suspected or rashly judged my Neighbour? Has fear or Interest ever bias'd or corrupted me?

Have I encouraged Busybodies, Talebearers, and *such as go about with Lyes*?

Have

Preparatory to the SACRAMENT. 137

Have I difsembled or dealt with my Neighbour with a double Tongue? Have I envy'd or degraded, or lessen'd his Fortune to hurt his Credit?

Have I kept strictly to the Truth, and to my own Belief, in all the Accounts or Relations I have given of my Neighbour and his Affairs?

O Lord, forgive me any publick or secret Breach of this thine holy Law, and incline my Heart evermore to observe and keep it.

Duties to our NEIGHBOURS.

TENTH COMMANDMENT.

Thou shalt not covet, &c.

HAVE I not looked up to my Neighbour with an envious or a grudging Eye?

Have I desired nothing that is another's, his Wife, his Fortune, or the like?

Have I not entertained secret Longings, like wicked *Abab*, after my Neighbour's Vineyard, so as to desire or acquire it by any unjust Means, to the Hurt and Prejudice of my Neighbour?

O Lord, incline my Heart to keep all these thy Laws, I most humbly beseech thee.

After

After a Recollection of the particular Sins, with which we may charge ourselves in this Self-examination, the following Prayer may be used.

O Eternal and supreme Being, to whom all Things are *naked and open*, and in whose Sight *no Man living is justified*: Accept the humble Confession of my Mouth, and the Contrition and Sorrow of my Heart, for all those Offences and Breaches of thy holy Will and Commandments, whereof, in this Self-examination, my Conscience accuses me, and for which I justly deserve thy Wrath and fiery Indignation.

O Lord, the *Burden* of my Sins is great, the *Remembrance* of my Iniquities is intolerable. Against *thee only* have I sinned and done this Evil in thy Sight, but, O Lord, if thou art *extream to mark what is done amiss*, who may abide it? Remember not, Lord, my Transgressions, of what Nature soever they be; and whether with Respect to thee or my Neighbour *do away mine Offences*, through the Satisfaction of thy Son, that *spotless Lamb*, who was slain for the Sins of the whole World.

O Lord, look not upon my Omissions, nor the superficial and cool Manner of my performing the Duties of Religion; and let not the Impurities of my Intentions, my Want of Sincerity and Fervency of Spirit render them abominable in thy Sight. O

Preparatory to the SACRAMENT. 139

O Lord, forgive not only my Sins of Ignorance and Infirmary, but those which I have committed against the Light of Reason, and the Remonstrances and Checks of my own Conscience.

O what shall I say or do unto thee, or where-withall shall I bow myself before thee? Thou hast *shewed me what is good*, and what *dost thou require of Sinners, but that they turn from the Wickedness which they have committed, and do that which is lawful and right, to save their Souls alive?*

Enable me, O Lord, to overcome my natural Frailties, to *deny myself*, and be thou, and not my own Passions, my Master and Governor. O Lord accept the Sacrifice which I am going to offer at thy Altar of a broken and contrite Heart, and let the Sufferings there represented be the *Bruises* for all my Sins, and the *prevailing Wounds* wherein I may hide all my Transgressions.

O give me, Lord, the Sense to know my Duty, and the Grace to practise it; that thy Commandments may be for the future *my Study*, and all *my Delight may be in thy Law*, and that I may *exercise myself therein Day and Night*; that I may be in the happy State of that righteous Man, *who shall be like a Tree planted by the Water-side, and shall bring forth his Fruit in due Season, whose Leaf also shall not wither, and whatsoever he doth shall prosper.*

Keep me, O Lord, in a constant Readiness for the holy Communion and all Christian Duties,

Duties, and fit and prepare me for my *great Change*, when I come to leave this World and be no more seen : *Deliver* me, O Lord, from all deadly Sins, and assist me in the Practice of all those Virtues and Graces, which are so strongly recommended by thy holy Religion. Instead of *Pride*, O Lord, give me Humility ; instead of *Covetousness*, Charity and Beneficence ; that I may not be *vicious* but *chaste* ; not *envious* but *gentle and loving* to Mankind ; not *intemperate* but *moderate* ; not *angry* but *patient* ; and, instead of *Slothfulness*, give me a *Diligence* and *Earnestness* in my great and spiritual Vocation.

Grant me Grace, O Lord, to bring forth the Fruits of the Spirit, to perform every temporal and spiritual Work of Mercy in my Power to my Fellow-creatures ; and, finally, to practise those sublime Virtues, which may bring me within the *Beatitudes* of thy Son's Gospel ; that, in the Moment of my Death and in the Day of Judgment, I may be easy and happy ; and after a Remembrance of thy merciful Redemption in the blessed Sacrament of thy Church on Earth, I may receive its last, its sovereign and glorious Effects in thy *everlasting Remembrance*.

Let these Prayers, O Lord, be my Evening Sacrifice ; and do thou, O Keeper of Israel, be *about my Paths*.

Strengthen me, O Lord, in the pious Resolutions I have made, to forsake all my sinful Practices, and to *make much of thy Law*, thro'
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Preparatory to the SACRAMENT. 141

Jesus Christ, our Lord, in whose Name and Words I conclude my imperfect Petitions.

Our Father, &c.

Lighten my Darknes, I beseech thee, O Lord, and by thy great Mercy defend me from all those Perils which may affect the Body, and from all evil Thoughts which may assault and hurt the Soul; through *Jesus Christ*, the Lord of the Sacrament, and God of my Salvation.

The Grace of the Lord *Jesus Christ*, and the Love of God, and the Fellowship of the Holy Ghost, be with me evermore. *Amen.*

MEDITATIONS for Saturday Morning.

Containing thankful Reflections upon our Saviour's gracious Institution of the blessed Sacrament.

PRaise the Lord, O my Soul, and forget not the Benefit of my Saviour's Cross and Passion. I thank thee, O blessed Lord of Heaven and Earth, that thou hast commanded me to remember thee: O let thy Goodness be rivetted in my Heart, for my Soul can receive no Comfort like the Thought and Remembrance of his Salvation and eternal Happiness.

What Thanks and Acknowledgments are due to my God, for the Life we *now* enjoy!

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But Oh! how shall I speak his Praises for the *Life* which he hath given us in his Son *Jesus Christ*? I praise thee for all the Blessings of this *Life*; but, above all, for thine unspeakable Love in the Redemption of my Soul from eternal Misery, by the Body and Blood of *Christ*. I was *blind* to the Joys of Eternity; how great is thy Mercy, in giving me the *Light* of thy glorious Gospel, and when I was in such *spiritual Darkness*, for guiding my Feet into the *Way of Peace*!

Thou hast brought me into *green Pastures*, and hast raised my Hopes of heavenly Treasures by these holy Mysteries of Faith, received in the Lord's Supper.

My Soul shall be satisfied, even as it were with Marrow and Fatness, when my Mouth praiseth thee with joyful Lips at thy *Table of Love*, where we see, that, though we are Sinners, *there is Mercy with thee, and plenteous Redemption*.

How delightful are the Reflections on thy wondrous Works! How great is the Power thereof! How merciful dost thou appear in the *Memorial* of divine Love and Goodness, which thou hast instituted in the Holy Communion! O Lord, *who is like unto thee*?

Come unto me, says my blessed Redeemer. O Lord, I will obey that gracious Invitation. I am *weary and heavy-laden*, O grant me thy *Rest and spiritual Refreshment*.

Blessed

Preparatory to the SACRAMENT. 143

Blessed is the Nation whom thou chusest, and causest to approach unto thee, that they may dwell in thy Courts, and be satisfied with the GOODNESS OF THY HOUSE, even of thy holy Temple.

But how shall I appear before thee? *Thou hast purer Eyes than to behold Iniquity.* The Saviour that invites was the holy and immaculate Lamb of God; one who *did no Sin, neither was Guile found in his Mouth*; the Person invited is a Composition of vile Earth, a miserable Sinner, but he has call'd me thus *travelling*, thus burthen'd with sinful Frailties: Lift up thyself, O my Soul, on the Wings of *Faith*, on the Encouragement of *Hope*, and with *Love* unfeigned to this *pure Rock* of my Pardon and Salvation, from whose Side came Water to *purify*, and Blood to atone for me.

*Our Fathers did eat Manna in the Wilderness, and are dead, but thou givest us the Bread of eternal Life, according to thy own Words, * He that eateth my Flesh and drinketh my Blood, hath everlasting Life, and I will raise him up at the last Day.* If the *first Manna* was so sweet and refreshing to thy People *Israel*, and tending to their bodily Support, how much more so is this our *Manna* sent from Heaven, whereby our Souls are refreshed by thy Body and Blood, *signified, and sacramentally received* by us. And, O Lord, if

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* *John vi.*

thy great Favour shewn to the *Israelites* was so worthy, as it certainly was, of their Praise and Acknowledgment, what a Sin of Ingratitude would be our Neglect in receiving, and our Unthankfulness for these holy Mysteries and Pledges of thy Love!

For this spiritual *Entertainment* of my Soul, for its *Strengthening and Refreshment* by those holy Mysteries, as our *Bodies are by Bread and Wine*, let the Praises of God be ever in my Mouth. *Amen.*

A Thanksgiving for this blessed Ordinance.

O Holy and merciful Lord, who, by *thy one Oblation of thyself once offer'd*, didst make a full, perfect, and sufficient Sacrifice for the Sins of the whole World, and didst institute, and in thy holy Gospel command me to continue a Memory of such an inestimable Benefit to my Soul; I give thee humble and hearty Thanks for this thy great Goodness; and O Lord, be pleased to accept the Praises of my Lips, and the sincere Affections of my Heart, for this Act of Religion established in thy Church. Give me Grace, O Lord, so to receive, that it may answer thy gracious Design of Institution, that I may *remember* by what Means Salvation was procured for the sinful Race of Mankind, what Benefits were conferred by thy Cross and Passion, and that I may be charmed and constrained, by such

Memorial

Preparatory to the SACRAMENT. 145

Memorial of thy Love, to walk in the Ways of thy Commandments.

Increase, O Lord, my Knowledge and Sense of thy Grace and Favour to me, that they may prove a Shield against the many Temptations of the World; keep me from sinning against thee, and disobeying thy Gospel. Grant, O Lord, that encouraged by thy Love and Goodness to me, I may chearfully run every *painful Race* which is set before me in this World, and *press towards the Mark of our high calling*; that, after remembering thy Sufferings, at thy Table here below, I may finally receive the Fruits thereof, and be numbered among the blessed, who shall be called to the *Marriage-Supper of the Lamb*.

Grant this, I beseech thee, O holy and adorable Saviour, to whom be Glory in thy Church for evermore. *Amen.*

A Prayer for the Love of Christ.

O Holy and great Redeemer of the World, give me a true and unfeigned Love for thee, such an ardent Affection, as may make me *deny myself*, and forsake all the vain Pleasures of the World, for thy Religion and Service.

O Lord, let me not *love in Word*, but in *Deed*, and in *Truth*, and suffer not my Heart to be so deceived by the false and alluring Attractions of Sin, as to resist the powerful Charms and Enagements of thy Kindness

and Mercy to me; but let them be imprinted on my Mind, and produce the Returns of Gratitude to thee, who art my Saviour, my true Friend, and my God.

Grant, O Lord, that I may shew the Sincerity of my Love, in gladly suffering, if I am called to it, for thy Sake and the Gospel's; that my Love may be so constant as never to be turned or diverted by any Trouble or Affliction, but *that I may love thee unto Death, and receive the sovereign Effects of thy Love, thy Crown of Life.* Grant, O Lord, I may have *that perfect Love which casteth out Fear*, and that I may esteem nothing too hard to suffer, nor difficult to execute, in Obedience to thee: To whom, with the Father and Holy Ghost, be all Praise and Worship, now and for ever. *Amen.*

MEDITATIONS for Saturday Evening.

Meditations and Serious Reflections on Faith.

Without *Faith*, I know, O Lord, *it is impossible to please thee*, or to come *worthily* to the holy Sacrament. As the *Root* is to the *Tree*, the *Foundation* to the *Building*, or the *Spring* to the *Fountain*, so is *Faith* to the *Christian*, the Preparative to all religious Duties.

Preparatory to the SACRAMENT. 147

It is the Principal of all Religion, and he that *cometh to God, must believe that he is. Faith overcomes the World*, it informs the Soul who and what we ought to love, to shun, and to pursue; it teaches us, that what the *World* calls *Good* is *Evil*, and that it is *good* for us to be *afflicted*.

Faith teaches us to know God and ourselves; and is that Grace of God through *Jesus Christ*, which St. Paul tells us *will deliver us from this Body of Sin and Death*. The first Work of Grace is *Faith*, by which we are united to *Christ*, and receive a *new Life* or *Birth* from him.

The *true Believer*, whose *Faith* is active and lively, regards and seeks *nothing* but *God*, and in him alone finds Delight and Satisfaction. *Faith* sets not its Eyes nor its Heart on *Things which are not*, and from which in Time of Need, in the *Hour of Death*, and Day of Judgment, no Help can be received.

Faith makes us glory in that *Cross of Christ*, which is a *Stumbling-block*, and an Offence to the Men of this World; for it makes us see the Benefit of the Cross, and the Redemption and Salvation procured for us by that gracious and wonderful Submission of the Son of God.

When the *first Man* had sinned and rebelled against God, and had infected and corrupted his Purity, there was no Way to lost Happiness, but the Way which God, in his infinite Wisdom and Mercy, appointed; that is, *JESUS CHRIST, the Way, the Truth, and*

the Life; and Faith is an humble Acceptance of that Grace.

We were redeemed by the *Way of the Cross* and Sufferings through which our Lord himself past, and appointed the same Path in some Degree for his Followers, and which Way we can never bring ourselves into but by *Faith*.

Faith is the saving Knowledge of *Christ*, and *forming* him in our Souls, which is so difficult and strange to Flesh and Blood. *Faith* is that *Christian Philosophy*, which exceeds all the Learning and Wisdom of the Men of this World.

O how should we pray for the Lord to *increase our Faith*! And how necessary is this Christian Grace for a worthy Participation of the holy Communion! unless we stedfastly *believe* the *Promises* of God, and have a *lively Faith* in his Mercies through *Christ*, how can we receive the Benefits of that Sacrament, that Memorial and Application to ourselves of those Sufferings, represented to us in the Communion, and which is the End of this holy Institution? *Faith* is required by the Church of all worthy Communicants, and upon which Principle all our Works and Services are accepted by God.

A bare Belief, that there was such a Person as *Jesus of Nazareth*, and a bare Assent to his Doctrines, is not sufficient to give a Man a Title to the Salvation promised and purchased by him; but it must be a hearty Acknowledgment

knowledgment and Confession of *Christ* crucified for our Sins, by which Sacrifice we are redeemed ; and to which, in order to make it an *operative* and not a *dead* Faith, we must add an holy, pure, and innocent Life, conformable to the Doctrines of his Gospel: *He is the Author of eternal Salvation to all them that obey him.*

Let us then examine ourselves with regard to our Faith. Whether, upon the Evidence and Proof which our blessed Saviour gave of his being sent from God ; *whether* upon his exact answering of all the Predictions concerning him ; *whether*, upon the Innocence and holy Life of the blessed *Jesus*, his Freedom from all Guile, from all Suspicion of Craft or Design ; *whether*, upon the Force of his Miracles, upon the Voice from Heaven declaring him, upon his Resurrection from Death, and manifest Ascension into Heaven, *there is not* Demonstration to confirm us in the Christian Faith ? And *whether*, upon such Grounds, we do not believe in *Jesus Christ*, as the Redeemer of the World, and through whose prevailing Merits we have received Remission of Sins ?

O may we all understand the *Things belonging* to our *Peace* ! and may every one, who thus embraces and *believeth* the Christian Religion, frame his Life and Conversation agreeable to it, that our Practices may bring no Odium nor Reflection upon our Principles, but that we may *adorn* the Doctrines and Institutions

stitutions of our Lord and Saviour in all Things.

If we thus believe and thus live, if *Faith* is the *Foundation*, and if *Virtue* is the *Superstructure*, we shall always be prepared for this holy Communion, and receive the Benefit and Comfort thereof. It will procure us that *Peace of Mind*, which is the greatest of earthly Felicities, and bring us infallibly to that Heaven which *Christ* hath opened for all Believers. Lord, I believe, help thou my Unbelief, and what I see not, teach thou me! Amen.

A Prayer for Faith.

O Lord, the Creator and Father of all Mankind, whom I have the greatest Desire to please, but cannot without a true *Faith*, and which I cannot obtain but from thy Grace; be entreated to give me such a Belief and Confidence in thy Mercies through *Christ*, as may make me approach, with Joy, and Fervency of Spirit, thy holy Table, and apply the *Sufferings* there represented, as a never-failing Remedy to my *sinful and polluted Soul*.

O let me embrace the Declaration thou hast been pleased to give us, in thy holy Word, of our Salvation through his Blood, whom thou didst graciously ordain to be the Saviour of fallen Man, and to die for poor Sinners. Enlighten my Eyes, O Lord, that I sleep not in Death; but make me contemplate
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Preparatory to the SACRAMENT. 151

that adorable and blessed Person, who is the *Resurrection* and the *Life*, that I may comprehend what is the *Breadth*, the *Length*, the *Depth*, and *Height* of thy Love to us in him: That I may no more *live unto myself*, but that *Christ may live in me*; that neither *Principalities*, nor *Powers*, nor *Things present*, nor *Things to come*, nor any Thing may separate me from thy Love, which thou hast shewn for me, in my Deliverance and Salvation by the Son of thy Love, *Jesus Christ*, our Lord.

Grant, O Lord, that I may come to thy Altar with so deep and lively a Sense of such thy divine Love and Goodness to me, that I may be excited to love thee above all Things, and for thy Sake, *my Neighbour*, who is the Work of thy Hands: Give me such a Faith in thy Promises through *Christ*, as may take off my Anxiety for worldly Things, and make me study thy Will and Pleasure in all Things; that, bringing forth the Fruits of good Works, I may prove the Sincerity of my Faith and Affections to thee, and that, living and dying in this Faith, I may receive the *End thereof*, even the *Salvation of my Soul*, through *Jesus Christ*, my blessed Lord and Redeemer. *Amen.*

A Prayer for perfect Charity with all Men.

O Blessed Lord, who went about doing good to all Men, by whom Distress was always relieved,

lieved, and thy *healing Hand* stretched out to the Sons and Daughters of Affliction; who hast taught us the excellent and sublime Virtue, to forgive Injuries, to bless our Neighbours as ourselves, and to pray for our *Enemies*, doing unto them in their Afflictions, as in the same Circumstances *we would they should do unto us*; O give me Grace, who am now going to *remember* thy universal Love and Charity, to acquit myself, like a Christian, of a Duty so great and God-like, so promotive of my own Peace, and so preventive of the evil Consequence, in this World and the next, of *Hatred, Malice, and Uncharitableness*.

O Lord, let *me* look upon an *Enemy*, who wants my Help, as *thou* wast pleased to look upon Mankind, who had *rebelled* against thee, and let me bear the *Feature* of that divine Love, which causes the *Light* to shine upon the *Just and Unjust*!

O Lord, root out of my Heart all *Bitterness* and *Wrath*, and all Passions and Affections contrary to that Spirit of Love and Peace, which was thy Practice, and is the Temper of thy holy Religion.

Give me, O Lord, the Wisdom to recollect my own Errors, and to pity the Failings, without bearing any Hatred to the Person of a Brother and Fellow-creature. As all Sinners, O Lord, were included in that Love which made thee lay down thy Life for their Sakes, let no offending Brother be excluded
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Preparatory to the SACRAMENT. 153

my Christian Love. Be thou my moving Example in this, as in all other Virtues and Graces, and let me follow the Steps of thy Charity and Forgiveness. O how can I expect the nourishing Food of thy Sacrament, the spiritual Refreshment of thy Table, whilst I can see my *Enemy hunger*, or *one*, that may have injured me, *thirst*, and shut up my Bowels of Compassion from them!

O let me never fall into a Temper of Mind so contrary to the Spirit of Christianity in general, and of this thy holy Institution. O let the Communion of thy Body and Blood, sacramentally and spiritually given to thy Servants at thy sacred Altar, enlarge my Heart and Sentiments to all my Christian Brethren, for whom, as well as for myself, thou sufferedst Death upon the Cross.

O Lord, forgive all my Enemies, Persecutors and Slanderers, and teach me to forgive them: *Do good* to them that hate me, and let *me* learn to *do Good* to them also; *remember* not their Offences, and teach me to *forget* them.

O Lord, who hast taught us, that all our Doings without Charity are nothing worth, pour into my Heart that most excellent Gift, the very Bond of Perfectness, without which whosoever liveth is counted dead before thee.

Finally, O Lord, grant that all, who are Partakers of this Communion, may love one another, and be filled with thy Love and
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heavenly Benediction, that we may *forgive* each other, as thou hast *forgiven* us, and *live* and *love* as Brethren, till we all arrive at this blissful Regions, where every *Member* will be ever united to its *Head*, even to thee, O merciful Saviour! to whom be the Glory and Dominion throughout all Ages. *Amen.*

I will lay me down in Peace, and take my Rest, in Hopes through thy Mercy of rising with Joy and Faith to partake of the sacred Mysteries of thy Love. O fit my Heart to come with a proper Wedding-Garment, that I may be a worthy Guest at thy Table; that my Soul may be comforted with all the sweet and comfortable Influences of thy dying Love; and let thy heavenly Food strengthen my too weak and languid Soul, and give me fresh Supplies of Grace and Faith, that there may never again be any Want of Appetite, of Hunger and Thirst after such Righteousness; but without any Coolness, Indifference, or falling off, be always ready prepared and desirous to perform this Duty according to thy Will and Commandment: To whom, with the Father, and Divine Spirit, be all Glory, World without End.

Now use this excellent Collect of our Church.

O God, whose blessed Son was manifest, that he might destroy the Works of the Devil, and make us the Sons of God, and Heirs of eternal Life: Grant us, we beseech thee, that having this Hope, we may purify ourselves

Preparatory to the SACRAMENT. 155

selves even as he is pure; that when he shall appear again with Power and great Glory, we may be made like unto him, in his eternal and glorious Kingdom; where with thee, O Father, and thee, O Holy Ghost, he liveth and reigneth ever one God, World without End. *Amen.*

Our Father, &c.

The Lord bless and keep me this Night, and protect me with his over-ruling Power from all Dangers, and as my Body cannot continue in Health and Safety without his providential Favour, so let me know and feel that there is no other Name under Heaven given amongst Men, whereby they can be saved, but only the Name of our Lord *Jesus Christ.* Amen.

A concluding Prayer for Saturday Evening.

O Blessed and adorable Saviour of Mankind, who hast told us in thy holy Word, that he that *eateth not thy Flesh*, and *drinketh not thy Blood*, *hath no Part in thee*, lighten mine Eyes, that I sleep not in the *spiritual* Death of Sin, nor, in a Sense of my corrupt Nature, be on the other hand in such a Doubtfulness and Fear of Spirit as to run the Hazard of having no *Part* in thee, my Life and my Salvation, by omitting to eat thy *Flesh* and drink thy *Blood*, *spiritually* offer'd to, and received by the Faithful in this holy Communion; but give me Grace to be a worthy Receiver, thro' thy Merits, *Jesus Christ*, my Saviour. *Amen.*

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Companion to the Altar.

On SUNDAY-MORNING, *the Day of the Sacrament, at our first Rising.*

LORD, what is Man, that thou art thus mindful of him, or the Son of Man, that thou preparest such a Table for him ?

Who is this that cometh from *Edom*, with dyed Garments from *Bosra* ?

I am now going to receive the Cup of his Salvation, and call upon the Name of the Lord.

O give me a broken Spirit, and a contrite Heart, a steady Faith, and a charitable Disposition, which are the Sacrifices of thy Gospel Dispensation, and will please thee better than a *Bullock that bath Horns and Hoofs.*

O God, my Heart is ready, my Heart is ready ! awake Lute and Harp ! I myself will awake right early.

Praise the Lord, O my Soul, who forgiveth all thy Sin, and healeth all thy Infirmities.

Lò, I come to do thy Will, O God !

The *Dogs* eat of the Crumbs that fall from their Master's Table, but thou wilt feed me with the *Children's* Meat, and make me to drink out of thy Cup, and admit me to thy holy Table. O

O let me taste and see how gracious the Lord is. Blessed is the Man that trusteth in him.

O let me always hearken to thy Words ;
for they are Spirit, and they are Life.

A Prayer to be used before we go to Church.

O Holy Redeemer of the World, to whom all Things in Heaven and Earth must bow and obey, who hast instituted the blessed Sacrament of thy Body and Blood, commanding us to receive it in Remembrance of thee, let the beneficial Qualities of that Command, and thy own great Power and Authority, *evermore* prevail on me to attend this holy Ordinance. O Lord, grant I may approach thy Table with Humility and Lowliness of Mind, and a Sense of my own Unworthiness.

O give me a proper Notion of myself, and the Honour done to so frail a Creature, in admitting me to thy Table, and *satisfying my Mouth with thy good Things*. Grant I may have a stedfast Faith and Interest in thy Promises, a thorough Contrition and Abhorrence of all mine Iniquities, a perfect Charity with all the World, and such a right Understanding and Knowledge in these sacred Mysteries, that I may by Faith discern the *Lord's Body*, and my Soul be nourished with this holy Sacrament of thy last Supper.

O Lord, give me such Qualifications, as may make me an acceptable Attendant at
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thy Altar; pardon all my former Neglects, and Absence from thy Table, together with all my unworthy Approaches to it; and grant that for the future no *faithless Tears*, no *frivolous Pretences*, nor any Plea of *Unfitness*, which we might, but are too careless to *remove*, may cause my Disobedience to thy dying Precept, nor hinder my frequent and comfortable Reception of this holy Sacrament, and all the Benefits of thy Death and Passion.

Cleanse me from all the Pollutions of my frail and corrupt Nature, in that * *Fountain* which thou hast opened for our *Purification*; and cloath me with the proper *Wedding-garment* for this spiritual and heavenly Feast.

I am *coming to thy House*, and to thy Table, *even upon the Multitude of thy Mercies*; be entreated to look on me, thy sinful but penitent Creature, with a gracious Eye; and to pass by the Weakness and Infirmary of my Flesh, that I may receive this holy Sacrament to the Honour and Glory of thy great Name, and to the Comfort and Salvation of my own Soul: And this I beg through thy Merits, O blessed Lord God! To whom, with the Father and Divine Spirit, be all Worship and Praise, now and ever. *Amen.*

Blessing and Honour, and Glory, and Power, be unto him that sitteth on the
Throne,

Throne, and unto the Lamb for ever and ever. *Amen.*

Glory be to God on high, on Earth Peace, Good-will towards Men. I praise thee; I bless thee; I worship thee; I glorify thee; I give Thanks to thee, for thy great Glory and Goodness, O Lord God, heavenly King, God the Father Almighty: for thy Son *Jesus Christ*, manifested in the Flesh, to destroy the Works of the Devil; and who is the Fountain of all Mercies both spiritual and temporal. I glorify thy holy Name, for that thou, O God, my Strength, hast kept me from time to time, particularly, that thou hast protected me this last Night from all Perils ghostly and bodily, and brought me to see the Light of another Day, whereas thou mightest justly have suffered me to sleep in Death, by reason of those manifold and heinous Sins wherewith I have so often offended thy divine Majesty. I have sinned! and what shall I say unto thee, O thou *Preserver of Man*? I have left undone those Things which I ought to have done; and I have done those Things which I ought not to have done, and there is no Health in me: But thou, O Lord, have Mercy upon me, most miserable Offender! O thou, who desirest not the Death of a Sinner, but rather that he would turn from his Wickedness and live, *have Mercy upon me!* Spare me, and restore me, who do here in all Humility confess my Faults, and do desire to be penitent for them.

them. I come to thee in the Name of thy *blessed Son*, who is our *Advocate* with thee, O Father, and the *Propitiation* for all our Sins, for whose Sake mercifully grant unto me true Repentance, and the Assistance of thy *Holy Spirit*, which may teach and enable me to please thee hereafter in all Things, to deny Ungodliness and worldly Lusts, and to live godly, righteously, and soberly in this present World, that so at last I may come to thine eternal Joy, thro' the same *Jesus Christ*, our Lord. *Amen.*

A Prayer to be used at Church, if we come before the Service begins.

O Great and glorious Lord God, whose Ears are open to the Prayers of thy humble Servants, and who hast promised, that where *two or three* are assembled in thy Name, thou wilt be in *the midst of them*; behold thy unworthy Servant now prostrate before thee in thy House of Prayer: O grant me such Assistance of thy Holy Spirit, that I may perform the *Service* of thy Church with an humble, reverential, and serious Devotion, that I may *glorify thee in my Body, and in my Spirit, which are thine*; and offer a Sacrifice holy and acceptable to thee, which is our *reasonable Service*.

Open my Heart, O Lord, to receive gladly and comprehensively thy holy Word, and that I may worthily and beneficially partake of thy Holy Communion.

Turn

Turn my Eyes from Vanity, and my Thoughts from worldly Concerns, that they may be *captivated* to the Obedience of *Christ*.

Let, O Lord, thy holy Word be such a *Lamp unto my Feet*, and a *Light unto my Paths*, as may conduct me in the Way of Righteousness, and to that heavenly Kingdom, which hath been purchased for me, by the precious Blood of thy dear Son, *Jesus Christ*, our Lord. *Amen.*

After Sermon is ended, before you approach the Table, you may use the following Ejaculations and Prayers, or as many of them as Time shall permit.

I Will love thee, O Lord my Saviour, for thou hast done marvellous Things. The *good Sheep* hear and obey the sweet Voice of the *Shepherd*; O make me of that Number, and *feed* and *satisfy* my Soul in thy *rich Pasture*.

I will come to thy Altar; not trusting in my own Merits, but in thy wonderful and great Mercy, I will approach thy Table with Thankfulness, and partake of that heavenly Banquet, which thou hast prepared for them that love thee; for there is the Bread of Life which came down from Heaven, and he, that with Faith eateth thereof, shall live eternally.

O give me Grace to adore those holy Pledges of thy unspeakable Love, that I may never forget so great a Mercy, as thy Death and Suffering for our Sins, that *Iniquity might not be our Ruin.* Thou,

Thou, O Lord Christ, hast graciously left and commanded this Memorial of thy Sufferings: Thou art the unspotted Lamb of our Christian Passover, thou hast spoken Peace to my Soul, and thy Word endureth for ever. O let the sprinkling of thy precious Blood wash out the Stains and Defilements of my sinful Nature, and preserve me from endless Torments and the *destroying Angel*.

I come to thee, O Lord, with Fear and Trembling; for my Transgressions are many, and the Words of my Mouth, and the Thoughts of my Heart, have been Evil continually, but I repent and am sincerely sorry, that I have sinned against such Goodness. O let such Fear and *Trembling work out my Salvation*.

I believe that thou art to be my Judge, and I fly to thee as my Saviour also; O look upon me with that Love and Compassion, which made thee *obedient unto Death*, even the Death of the *Cross*.

Remember me, O Lord, whom thou hast redeemed with thy most precious Blood, hear my Supplication for Mercy, whose Trust and Hope are in thee.

Blessed be thy Name, O Lord, my King, and my God, who, after a divine and wonderful Manner, and under the outward and visible Signs of Bread and Wine, dost impart to poor Sinners the Benefits of thy Body and Blood, given and shed for them. O let me partake of the Fruit of this blessed Ordinance, according to thine own Words, that *he that*

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eateth thy Flesh and drinketh thy Blood, shall remain in thee, and thou in him.

O God the Father of Heaven, have Mercy upon me !

O God the Son, Redeemer of the World, with Pity behold the Sorrows of my Heart for Sin !

O God the Holy Ghost, proceeding from the Father and Son, have Mercy upon me !

From unworthily receiving this Holy Sacrament, O Lord, *deliver me.*

I beseech thee to hear me, good Lord, that I may come to thy Altar with true Repentance, with a lively and stedfast Faith in thy merciful Redemption, with a thankful Remembrance of thy Death, and in Love and Christian Charity with the whole World.

O Lord, hear my Prayer, and let my Cry come unto thee.

A Prayer.

O Holy and blessed Redeemer, from whom all Things derive, and to whom all Things belong, who art the Lord of Angels and Men, and the Glory of Heaven and Earth; who didst suffer thy sacred Body to be *given*, and thy precious Blood to be *shed* for us, and didst order a perpetual Memorial thereof in the Holy Sacrament, that we might constantly receive the Delight and Pleasure proceeding from a View of thy redeeming Grace; and, in this State of Sin and Frailty,
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of Trouble and Sorrow, be put in mind of the *Way thou hast made for us to escape*, and of the blessed and glorious Effects of thy Cross and Passion! With what Contrition for Sin, with what Humility and Repentance, with what Returns of Love and Gratitude, and with what Purity of Body and Soul, should we receive this sublime Mystery of thy Love!

O forgive what thou seest amiss, and accept, Lord, of my imperfect Duty and Service, and grant that this Holy Communion of thy Body and Blood, which I am now presuming to take and dare not refuse (for thou hast commanded it) may tend to the Remission of all my Sins, may regulate all my Fears, and so purify my Life and Conversation, that I may for the future do what is well pleasing in thy Sight.

Be pleased, O blessed Lord, to extinguish all my Affections and Motions to Sin, by an inward Sense of what thou hast suffered for it; and enlighten my Understanding to see the Folly and Danger thereof, that it would be to *crucify thee afresh*, and forfeit the Claim which thou hast graciously given me to everlasting Life, through the Merits and Satisfaction of thy Death and Passion.

Grant, O Lord, that no Sin may remain in me, whom thou art about to refresh, and feed with so rich and delicious a Banquet; O let it prove an Antidote against all the Poison of the Serpent, and defend and preserve me from
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all his Temptations, that I may be united to thee in Faith and Love, and endeavour more and more to arrive at thy *full Measure and Stature* of Perfection, till I enjoy thy Felicity in the Kingdom of the Blessed. Grant this, I beseech thee, O adorable Saviour, to whom be eternal Glory and Honour. *Amen.*

Another Prayer.

O God, of *whose only Gift it cometh* that we do unto thee *true and laudable Service*, from whom all holy Desires and Affections proceed, be pleased to assist me with thy Divine Spirit; that, with a proper Disposition of Heart, I may receive this blessed Sacrament, observing the End of its Institution, in *remembering*, with unfeigned Love and Thankfulness, the Death and Sufferings of thy dear Son, my Lord and Saviour.

Be graciously pleased, O Lord, to fix and settle my Mind, and enflame my too cool and languishing Affections; that, in the Performance of this solemn and important Office of thy holy Religion, nothing may take off my Attention, or make me forget the Respect due to this sacred Ordinance.

Accept, O Lord, of my Intention and sincere Desire to offer thee a *holy and reasonable Service*, and grant, that, by a worthy Participation

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cipation of these holy Myſteries, I may gather *new* Strength to ſubdue my ſenſual Luſts and Paſſions, and to advance more and more in the Paths of Piety; which *Grace to help me in this Time of Need*, I humbly beg for the Love and through the Satisfaction of *Jeſus Chriſt* our Lord. *Amen.*

A Prayer upon giving our Offering.

O Merciful God, by whoſe kind Providence I am *able*, and by whoſe Grace I am *willing* to relieve and aſſiſt my poor Brethren, *let theſe my Alms, with my Prayers, go up for a Memorial before thee*; be pleaſed to accept this humble Offering, this ſmall Return and Acknowledgment to *thee*, and this Teſtimony of my Love and Regard for my *Fellow-Creatures*. O let me ſeek thy Glory, and not my *own Praise* in this Oblation.

Remove far from me all Vanity, Oſtentation and worldly Views, let my *Applauſe* be thy *Approbation*, and my Reward the *Things which are above*. O give me thy glorious Recompence at the *Reſurrection of the Juſt*. *Amen.*

Another Prayer for the poorer Communicants when they give their Offering.

O Bleſſed Lord, whoſe Eye *in the Goſpel* was over the *Treſury* at the Temple, beholding the *reſpective Offerings* of the *Rich and the Poor*, and didſt accept and highly approve

prove of the *Widow's Mite*; be graciously pleased to regard this my Mite and humble Oblation, out of my small Ability; and let my Will and charitable Intention towards my necessitous Brethren be acceptable in thy Sight, O Lord, my Redeemer, *who searchest the Heart*, hast *no Respect of Persons*, and who becamest *poor thyself to make us all rich*. O grant me the *Riches* of thy Grace and Love, and after this Life of Poverty and Suffering, to *sit in the Heavenly Places* which thou hast prepared for every Soul that seeketh thee; this I beg for thy Name Sake. *Amen.*

As we are going to the Table.

O Lord, I am now going to thy Altar, and am heartily sorry for all my Omissions and unworthy Performances of this Duty. I truly and earnestly repent of all my Sins, bear no Ill-will nor Malice to any Neighbour, and, by thy Grace, intend to lead a new Life, following thy Commandments, and walking from henceforth in thy holy Ways. Lord, I *believe*, help my *Unbelief*, and grant, that I may take this holy Sacrament to my Comfort. *Amen.*

Devout Ejaculations at the Lord's Table.

AS the Hart panteth after the Water-brooks, so longeth my Soul after thee, O God!

O Lord, *shall I not believe and confide in thee, who hast given thyself for me? Shall I not love thee, who hast so loved me as to lay down thy Life for my Sake? Yea, Lord, thou knowest that I believe in thy Merits, and love thee for thy Grace and Pardon of my Sins.*

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I am weak and infirm, Lord, strengthen me ; speak the Word only, and thy sinful Servant shall be healed ; pour upon me the Abundance of thy Grace, say unto my Soul, I am thy Salvation.

I have found him whom my Soul loveth ; O Son of David, have Mercy upon me !

God commendeth his Love towards us, in that, while we were yet Sinners, Christ died for us.

As by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made righteous. Be it unto thy Servant according to thy Word.

After the Prayer of Consecration, the following may be used.

O Lord, give me Grace to consider these Elements now consecrated by thy Minister, as strong and lively *Emblems* of thy Pains and Crucifixion ; that I may call to mind, in the breaking of this Bread, thy Body broken, and in the pouring of this Wine, the Shedding of thy most precious Blood : O let thy Love for me in those Wounds be imprinted so deeply in my Mind, that no Time, nor worldly Pleasures, nor Temptations, may ever efface the Memory thereof ; that I may not forget my Duty and Obligations to thee, for this unparallel'd Kindness ; but, bearing in mind the cruel Print of the Nails in thy Hands and Feet, and the Spear in thy Side, I may abhor all Iniquity, and be crucified with thee, letting Sin no more reign in my mortal Body : Grant, O Lord, that I
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may never glory, save in the Cross of my dear Redeemer, by whom the World is crucified to me, and I unto the World.

As the Minister approaches with the Bread.

ASSIST me, O Lord, by thy Grace in this holy Office, that I may take the *Bread*, which thou hast commanded to be received, with all Humility, and due Regard to the *Thing signified*, as a Pledge of thy Love, and to the Strengthening and Nourishment of my Soul; that I may receive it in Commemoration of thy Death and Passion, and with a lively Faith and Confidence in thy Merits and Satisfaction. O let me partake of the Virtue and Efficacy of thy crucified Body, which was given to preserve my Body and Soul unto everlasting Life.

Upon receiving the Bread.

I Take and eat this *Bread* in Memory of my blessed Saviour, the Lord *Jesus Christ*, whose Body was given and crucified for me; and I feed on him in my Heart, by Faith, with Thanksgiving. O Lord, pardon my Frailties and Imperfections, through the Merits and Death of thy Son, and let me evermore dwell in *Christ*, and *Christ* in me.

After eating the Bread add as follows.

GRant, O Lord, that this Sacrament of *Christ's* Body may be an effectual Means to quicken my Faith and Love of him, that I may grow in Grace, and in the Practice of all good Works, until my Body shall be made *like unto his glorious Body*, and I come to his *everlasting Kingdom*.

Upon receiving the Cup.

I Remember in this Cup, O blessed Lord, with all Gratitude, the Shedding of thy most precious Blood for the Remission of my Sins. I drink it in a deep Sense and Acknowledgment of thy astonishing Goodness; and, O Lord, give me a thankful Heart.

After drinking the Wine, add as follows.

GRant, O holy Redeemer, that this *Fruit of the Vine*, blest and consecrated to this sacred Use, may *refresh* and *comfort* my Soul, washing it from all its Stains and Pollutions, that it may be *without Spot* presented unto thee, and that I may receive the blessed Effects of thy *Blood* shed upon the Cross, in thy glorious and everlasting Kingdom.

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When you are returned to your Seat, use the following Prayer and Thanksgiving.

O Most holy and gracious Lord God, who hast permitted me to draw near to thy holy Table, and to partake of the highest and most solemn Mystery of our holy Religion: Pardon, I beseech thee, all my Unpreparedness, my Want of true Repentance and Examination, and let not any Failure, or Miscarriage in me, hinder the blessed Effect of this divine Ordinance.

Grant, that it may convey and work Grace in my Heart, move me to lead a new Life, and procure my eternal Welfare and Salvation. O let it *purify* my Conscience from *all dead Works*, and make me perpetually to serve thee, the living and true God, in all holy and regular Conversation and Godliness.

I have renewed my baptismal Oath and Obligation by this holy Sacrament; enable me, O Lord, to perform all my Vows and Resolutions of better Obedience; and make me diligent *to make my great Calling and Election sure*, by improving all my Time and Talents to the best Advantage, and especially to thy Honour and Glory.

I admire and adore thine infinite Wisdom and Goodness, manifested and memorized in this holy Sacrament. *Greater Love* could not be shewn, than for thy dearly beloved Son,

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Jesus Christ, to lay down his Life for my Sake; grant that I may not *crucify him afresh*, by my Sins and Impieties, nor put him again to *open Shame*, who has shed his Blood for me.

O let so great an Honour and Favour done to me, unite and engage my Will and Affections unto thee. Be pleased to accept of the Praise and Thanksgiving, offered from an unworthy, but relenting Heart: O preserve, and keep me now in thy Service; let me not *start aside like a broken Bow*, nor let my righteous and holy Resolutions be *as a Morning-Cloud, or early Dew, that passeth away*: But, O do thou, the Author and Giver of all Grace, establish me in good and Christian Principles and Affections, as *upon the strong Mountains*, that being founded upon *Christ*, the Rock of all Ages, no Floods of worldly Sorrow, no Storms nor Temptations may ever prevail against me, but that I may persevere in the *Truth*, as it is in *Jesus*.

Grant, O Lord, that, having *fought a good Fight*, and kept the Faith, lived in the Unity of thy Church, and in the Bond of Peace, having *finished my Course* with Joy, and, been faithful unto Death, I may receive the Crown of Life, which thou, the righteous Judge, shalt give to those that love and fear thee, and this I beg, for his Grace and Mercy's Sake, to whom, with thee, the everlasting Father and
blessed

Directions how to live well, &c. 173

blessed Spirit, be ascribed, as is most due from all Persons, and in all Ages and Places of the World, Glory, Honour, Praise, and Adoration. Amen.

Some Motives and Directions to live well after the Sacrament.

IT is not a bare Performance of religious Duties, without shewing the Effects thereof in an holy Life and Conversation, that will declare us to be true Disciples of *Christ*, or procure us those eternal Joys purchased for us by his Death and Sufferings.

We have not only promised to lead a new Life, but *drawn near to the Lord's Table*, with such a Promise and Resolution: how base, how perfidious, how displeasing to the blessed Author of this Sacrament will it be, to banish all these pious Vows and Engagements, such a sacramental Contract with God, if I may so call it, *for the Pleasures of Sin, which are only for a Season!* which will deprive us of *those Joys at God's Right-hand, which are for evermore.*

A Non-communicant *despises* the Lord's *Christ* in slighting his holy Ordinance, a wicked Communicant *displeases* him, and is a *Disgrace* to it. What but the shameful Infamy of Hypocrisy can it bring upon us to retire and perform pious Devotions *one Week*, and re-admit all our Vices the *next*, to leave all our Righteousness *at Church*, and take up every former

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former ill Habit? This is most daringly and presumptuously to *mock God*, and to provoke the *Being of all Mercies, to be a consuming Fire.*

Let us then prove and shew to the World the blessed and happy Effects of the holy Sacrament; and charm and bring home wandering Sinners to *Christ*; that we all may be *one Fold*, under the great Shepherd, by a constant and uniform Course of Piety and Virtue; by doing our Duty to *God*, to our *Neighbour* and *ourselves*; that the ancient Remark upon Christians may be made upon all Communicants, *See how these Men live and love one another.* Which, if we are not careful to perform, it will be a Demonstration, that we love not the Lord *Jesus Christ*, that the Remembrance of his Death and Sufferings for us have had but little Effect. But let his unexampled Love, and the gracious End thereof, which is our Salvation, constrain us to Holiness and Obedience.

Let us then endeavour to lead our Lives according to the following Rules, which, when we accustom ourselves to, will appear every Day more pleasant and delightful; give us Peace of Mind, joyous and comfortable Reflections, and the End thereof, eternal Life.

And, first with Regard to God, look upon his Greatness, and thine own Nothingness; upon his Power, and thine own Weakness; upon what thou deservest, and upon his daily Goodness to thee, and what he hath done for

your

Receiving the Holy Sacrament. 175

your Soul in *Christ Jesus*; and then, if you have the least Spark of Grace or Gratitude, it must prevail upon you to love him with all your Heart, with all your Soul, and with all your Strength, and to let his Commands be your Delight and your Practice.

All our Actions take their Merit from their Conformity to the Will of God; and if we do not forsake his Service, his *daily Bread* will not be wanting; we shall have the *Light* of his *Countenance* in this World, and in that which is to come, eternal and uninterrupted Felicity.

Secondly, let us love our Neighbour, and perform all kind Offices after the Example of *Christ*; let us bear with his Imperfections, which is an exalted Proof of our Love; not under-value and slight him in any Circumstance or Capacity, *because* he is the Workmanship of the Lord our God.

Let us be generous, open, and undesigning in all our Words and Actions, of large and charitable Sentiments; not hating any one for their Difference of Opinion, but, being ready to serve and assist them in all Wants temporal and spiritual; having a tender Regard and Respect to the *Sufferings*, and not to the *Persons* of Men; and, being kind and affectionate to all; loving and forgiving one another, as God, for *Christ's* Sake, hath forgiven us.

And lastly, with regard to ourselves, let us do the Duties of our Station with Diligence, Chearfulness

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fulness and Content; let us often meditate upon the Joys of Heaven, and then no worldly Troubles will greatly ruffle us; let us be *prudent*, and *careful*, that we may be *independent* upon a *false* and *deceitful* World; and do all in our Power honestly and fairly to keep ourselves from those Necessities which make us liable to Temptations, to be corrupted and seduced to Evil. Let us be moderate and sober to preserve our Health; and holy and religious to preserve our Souls; knowing that *Christ* came to reform the Manners of Men, to refine and improve Morality, to establish it upon the best Principles, and make it promotive of the happiest Consequence. *The Grace of God hath appeared, teaching us to deny all Ungodliness, and worldly Lusts, and to live soberly, righteously, and godly in this present World, looking for the blessed Hope, and the glorious appearing of our Lord Jesus Christ, when he shall come in the Glory of his Father with his holy Angels.*

Grant, that these Things may be so grafted in our Hearts, that they may bring forth in every Communicant the *Fruits of good Living*, to God's Honour and Glory, through *Jesus Christ*, our Lord. *Amen.*

The

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The following particular Directions for a religious Use and Improvement of temporal Occurrences, written by a very pious and learned Divine, I would recommend to the Perusal of every Communicant.

WHEN you go forth out of your House or Chamber, say,

The Lord preserve my going out, and my coming in, from this Time forth for evermore. *Amen.*

When you stand upon some high Place, say,

Thy Mercy, O Lord, reacheth unto the Heavens, and thy Faithfulness unto the Clouds.

When you behold pleasant Fields, and Variety of Objects, say,

O Lord, how manifold are thy Works ! in Wisdom hast thou made them all : *The Earth is full of thy Riches.*

When you see or hear of any extraordinary Event, say,

Blessed be the Lord God, even the God of Israel, who only doth wondrous Things ! And blessed be the Name of his Majesty for ever : And all the Earth shall be filled with his Majesty. *Amen. Amen.*

When you hear the Clock, or see the Hour of the Day, say,

Our Days upon Earth are but as a Shadow ; and we bring our Years to an End as a Tale that is told ; so teach me to number my Days, that I may apply my Heart unto wisdom. *Amen.*

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When you go to read the Scriptures, say,
Open thou mine Eyes, O Lord, that I
may see the wondrous Things of thy Law. Amen.

When you are sad, or discontented, say,
Why art thou so full of Heaviness, O my
Soul, and why art thou so disquieted within
me? Put thy Trust in God, for I will yet give
him Thanks for the Help of his Countenance.

When you hunger or thirst, say,
Blessed are they that hunger and thirst after
Righteousness, for they shall be filled.

When you are asked an Alms, being able to give, say,
Blessed be God, who hath not only given
me Ability, but this Opportunity also to lay up
in store for myself a good Foundation against
the Time to come, that I may lay hold on eter-
nal Life.

When you hear Evil spoken of others, say,
Lord, who shall dwell in thy Tabernacle; or
who shall rest upon thy holy Hill? He that
hath used no Deceit in his Tongue, nor done
Evil unto his Neighbour, and hath not slan-
dered his Neighbour.

*Upon the Sense of your Sins, and the mispending
of your Time, say,*

Call to remembrance, O Lord, thy tender
Mercies, and thy loving Kindness, which have
been ever of old. O remember not the Sins
and Offences of my Youth, nor of my riper Years.
O deal not with me after my Sins, neither re-
ward me after mine Iniquities: But according
to thy Mercy think upon me, O Lord. O
give me Grace to redeem my Time, for my
Days of Life have been evil. Amen.

N. B.

Receiving the Holy Sacrament. 179

N.B. Be careful to retire *some Part of the Day*, into your Closet, and devoutly read the Psalms appointed: And on every *Friday*, as also the *Wednesdays* and *Saturdays* in *Lent*, and *Ember Week*, the *Litany* and *Prayers* of our Church.

Neglect not, when Occasion offers, to perform all spiritual Works of Mercy, *viz.* to *instruct the Ignorant*, to *correct mildly Offenders*, to *counsel the Doubtful*, to *suffer Injuries with Patience*, to *forgive Offences and Wrongs*, to *pray heartily for others*; as also all corporal Works of Mercy, *viz.* to *feed the Hungry*, and *give Drink to the Thirsty*, to *cloath the Naked*, to *harbour the Stranger and Needy*, to *visit the Sick*, to *minister unto Prisoners and Captives*, and to *bury the Dead*.

Next to the holy Commandments and Injunctions of the Gospel, be diligent to observe the *Precepts of the Church*, *viz.*

1. To observe the Festivals and Holidays.
2. To keep the Fasting-Days with Devotion and Humility.
3. To observe the ecclesiastical Customs and Ceremonies established, and that without Forwardness and Contradiction.
4. To repair every Day, Morning and Evening (unless there be a just and unfeigned Cause to the contrary) unto some Church or Chapel for publick Prayers; to which God hath in a more peculiar Manner annexed his Blessing, telling us that where two or three are gathered together in his Name, he will be in the midst of them.
5. To

180 *Directions how to live well, &c.*

5. To receive the blessed Sacrament of the Body and Blood of Christ with frequent Devotion, and three Times a Year at least: whereof *Easter* to be always one. And for the better Preparation thereunto, as Occasion is, to disburthen your Conscience of those Sins that may grieve you, or Scruples that may trouble you, to a learned and discreet Minister.

As you enter into Bed, say,

In the Name of our Lord *Jesus Christ*, who was *crucified upon his Cross*, and *laid into his Grave* for me, I lay me down to rest; bless me, O Lord, and keep me, save me from all Dangers Ghostly and Bodily, and raise me up in the Morning to thy Fear, and at the last Day unto Life eternal. *Amen.*

As you betake yourself to sleep, say,

I will lay me down in *Peace*; for it is thou, Lord, only that makest me dwell in *safety*. *Amen.* Have mercy upon me, O Lord, *now*, and at the *Hour of Death*. *Amen.* Preserve me while I am *waking*, defend me while I am *sleeping*; that my Soul may continually watch for thee, and both Body and Soul may rest in thy Peace and Glory for ever. *Amen.*

In case you are not presently *disposed to sleep*, devoutly repeat the 51st *Psalms*, or what Parts of Scripture you can remember, which will prove a Fence against wicked Thoughts and fearful Apprehensions.

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